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A CALIFORNIA LEAGUE OF YOUTH

**A Plan for the Organization of Young
People's Work in the Local Church**

GEORGE T. SIMONS

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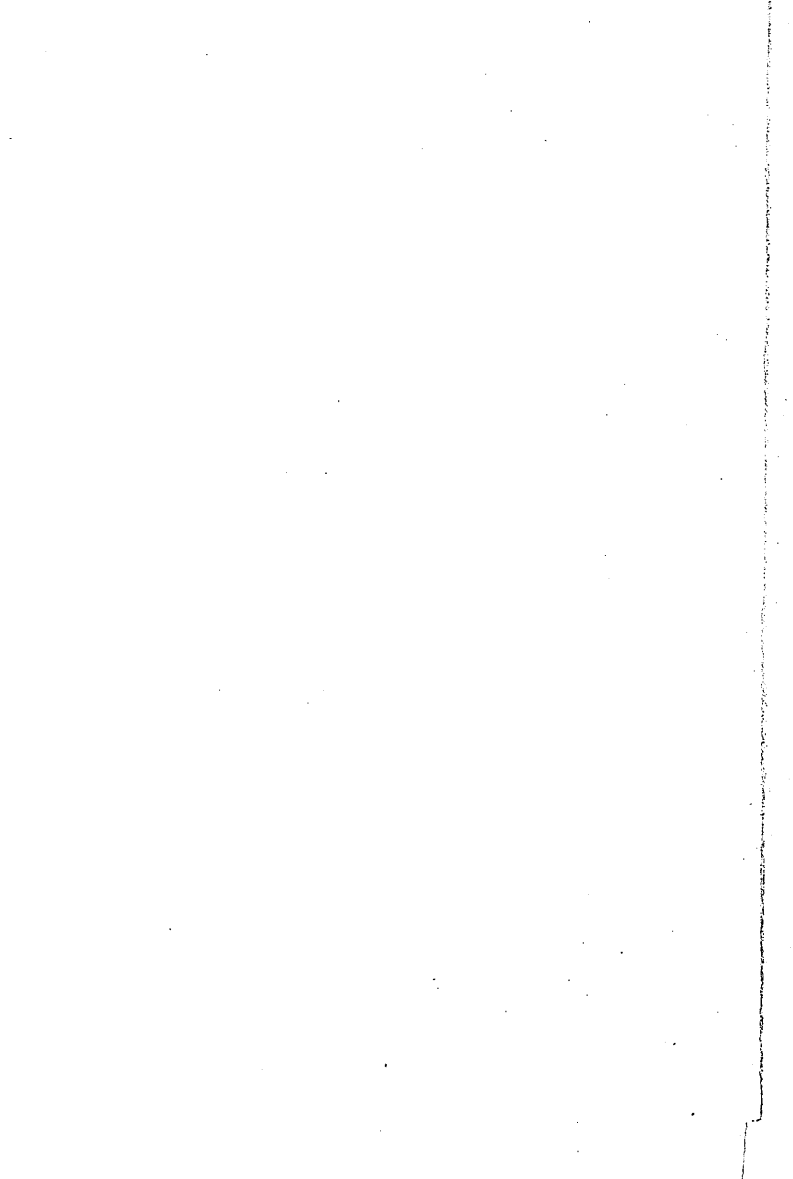
GEORGE T. SIMONS

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*A Plan
for the Organization of Young People's Work
in the Local Church, including Suggestions
as to the Service Such an Organization
may Render*

BY GEORGE T. SIMONS

Director of Religious Education

Southern California Congregational Conference

THE PILGRIM PRESS

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FOREWORD

Survey

and

Experiments

The League of Youth, a plan for the organization of young people's work in the local church, has been developed by the Southern California Congregational Conference. It is an attempt by the Education Committee of that body to meet the needs of the young people. Two years ago a Conference Commission on Young People's Work, composed of representative young people and directors of religious education, made a survey of the organizations, programs, services and other materials now in the field. Pastors, adult leaders and young people in small and large churches in city, town, rural and industrial communities were interviewed with the purpose of securing their reaction to the present program, their constructive suggestions, and information regarding successful undertakings. Experimentation with various programs, forms of service and organizations, methods of teaching and materials used, was carried on in churches typical of those usually found in such communities.

Principles

of the

Program

Out of this survey and experimentation emerged the principles and methods used in the League of Youth. The fourfold program of living conserves the experience of past work with young people and interprets it for present-day living. The unified program of religious education in the local church is for some churches a somewhat new approach to the teaching function of the church, but it is winning favor in many communities. The grading of the young people's division of the church into three departments follows the grading accepted by public and church schools. The problem-discussion and project

methods of teaching are also those now generally accepted in present-day education. The consideration of the varied interests of young people and the infusion of the spirit of a Christian Youth Movement have proved their value by the quick response of the young people.

Development through Practice No attempt has been made to standardize the League of Youth. In fact its very contribution lies in the encouragement it offers for continued effort on the part of young people and adult counselors to make a more satisfactory program for their own groups. It is, therefore, a living, growing thing, adding to itself from successful practice in difficult situations. So the social hour, the forum session, the mid-week class session, "church night," and the inter-directing commission form of organization have been developed through practice. The program is not a complete one. Other methods, forms of service, materials, and new purposes and principles of which we are not now aware, will come with experience and should be included as rapidly as their value is demonstrated.

A Christian Way of Living The spiritual dynamic furnished by the spirit of Jesus should develop a more sympathetic attitude toward life. A wider horizon will develop with experience. Encouragement of the attitude of facing life squarely, the demand for facts, the use of modern methods, and particularly the feeling of good will toward others of different social, economic, racial and religious background are worth every effort upon the part of the church, for they portray the spirit of the Master at work in the present order.

A concern over the religious education of youth is continually showing itself. In the last decade the curriculum and teaching methods of the church school have developed rapidly. Trained educators and the

best talent of the community have become interested in the educational program of the church. Society has discovered that religious education is an essential element in popular education and is seeking in some way to provide it for future citizens. Because of the theory of the separation of church and state, it is difficult to include religious education in the curriculum of tax-supported schools and so the church is called upon to assume a larger responsibility.

The League of Youth takes this situation into consideration and builds upon these larger needs and newer methods. It presents a unified program of religious education for the young people of the church. It is based upon the determination to conserve the best which experience in young people's work has taught us, and to include at the same time the new purposes, the progressive educational methods, the use of modern equipment and the spiritual forces of the day in which we live. The emphasis of the program is placed upon the development of a Christian way of living. It recognizes that the initiative in methods and organization must be taken by the local church, and that a spirit of tolerance and good will is necessary if the purposes of the program are to be realized. In short, it attempts to help the youth of today to face life with an active spirit of good will and brotherhood.

It is difficult to give credit to the many individuals and groups who have contributed to this outline. It is the result of study, experimentation and effort on the part of such a number that it may truly be called a product of "cooperative thinking." Young people, adult leaders, directors of religious education, pastors, professors of religious education, have all made their contribution to it. And so these, especially the members of the Southern California Conference, its Education Committee and its Young People's Commission, who are developing it, should receive the credit for the work. We would not forget, however, the many directors, young people's leaders, International Coun-

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cil and denominational secretaries, who have contributed valuable results of their experimentation with the program. From these we hope much, as such an awakened interest in the religious education of youth must eventuate into something of value. After all is not the "learning how to live" principle of the League of Youth the one needed in our present day? Whenever the solution of a problem is seriously sought, eventually it is found.

GEORGE T. SIMONS.

Los Angeles, California.

CHAPTER I

PURPOSE OF THE LEAGUE OF YOUTH

The members of the League of Youth hold a common purpose which may be stated as follows:

1. We will unite with other young people of the church in a common program of Christian living and service.

We believe that a divided young people cannot bring together a strife-torn world. We must accomplish first the task of uniting the young people of the church in the Christian way of living. If we ourselves are not willing to give up self-interest, sectarianism, out-worn conventions and self-complacency, how can we expect others to do so?

We are divided in the local church into Sunday-school classes and departments, young people's societies, missionary circles, athletic clubs and a host of other organizations, all for good causes, of course, but losing in division the effectiveness of a common purpose and effort. Often unfriendly rivalry and competitive programs result in much duplication of effort and over-organization. Surveys of young people's organizations in typical churches show that only about sixty out of one hundred young people are in the Sunday school, forty to fifty are in the young people's society, thirty are in the missionary circle and about fifteen in the athletic club. *We desire to get all of the young people of the church back of the whole program of the church.* To accomplish this the youth of the church must develop a correlated program and a more simple way of organizing their work.

Then, too, we have permitted ourselves to be separated from the young people of other churches. Differences arising from old theological disputes, traditions long since forgotten, forms of organization

now largely modified and political situations no longer obtaining should not divide us. Racial antipathies and social and economic discriminations always un-Christian should not determine the fellowship and sphere of activity of our generation. Not only are they detrimental to the accomplishment of the church work in the world, but they are seeds of internal decay as well. We shall attempt, therefore, to unite young people of Christian motives everywhere, beginning first in our own community. The program of living and of service in which Jesus leads us, we hold to be above all sectarian or even denominational interests, a universal solvent of the divisiveness of the church and of life beyond the church. With him and upon his way of living we unite.

2. We will strive for physical fitness, intellectual honesty, moral courage, the fellowship of good will and of service that is constructive.

We believe that nothing is so vital as to take Jesus' program of living seriously. The present situation demands that we —

(a) **Keep Ourselves Fit.** We are not doing ourselves or our work justice unless we keep physically fit. Present-day living taxes nervous energy. A happy, wholesome, vigorous life will accomplish most. We are going to live a well-regulated, healthy, outdoor life to give us strength for the task.

(b) **Be Intellectually Honest.** Following the example of Jesus we shall search for the truth in all phases of life and attempt to keep an open mind in regard to all subjects at all times.

We would rather be right than to be orthodox, or unorthodox, whether in politics, economics or religion.

(c) **Be Morally Courageous.** We realize the test in character involved in meeting a difficult situation with moral courage. It is easy to drift into habits of conduct, ways of thinking, unfortunate relationships and weak positions on present-day issues. Many of life's problems arise because of this drifting tendency. We are determined to put our energy upon living issues instead of ancient, and we shall attempt to be morally courageous individually and to unite in giving fair play to those who display courage.

(d) **Build a Fellowship of Good Will.** Present-day problems cannot be solved without the spirit of good will. We must learn the value of human personality. Jesus influenced men because

he believed in them and taught them to love one another. Until we are willing to substitute good will and consideration for the right of others in place of militarism, social discrimination, economic exploitation, racial superiority and religious prejudice, we shall fail to understand the deeper meaning of the Christian life. The League of Youth is a fellowship in this higher way of living.

(e) **Serve Constructively.** Never was there so great a need for creative work. Today the crying need of the world is the will to serve. We shall attempt to work for things of value in our own community and to accomplish each year definite objectives of constructive service.

3. We will face life squarely and approach its problems with the determination to solve them by the principles of Jesus.

Long examination in scientific fields tells us that to secure relief from suffering a correct diagnosis of the difficulty must be found and then the natural method of recuperation must be applied. If we have learned anything from the bitter experience of war and post-war reaction, it is to face our problems squarely and to seek a correct solution of them.

(a) **Facing Life Squarely.** We realize now, after it is too late, that secret diplomacy and national aggrandizement lead to war; and that neither the causes nor the effects of war can be dissipated by these methods. Each critical situation reveals an unwillingness to face the facts in the case and to abide by them. In our personal lives we find the same truth evident; it is difficult to face the situation squarely and to think our way through it. More difficult still is it to think before we act, to anticipate results, and to make the unhappy circumstances unnecessary. We believe, however, that such a course is the easiest way to avoid trouble, and the only hope of relieving the present distressing situation.

(b) **The Application of the Principles of Jesus.** More necessary even than correct diagnosis of difficulty, is the application of right living. We usually know what is the right thing to do, but are timorous before the step to be taken. Continually we realize that our problems will not be solved finally until they are solved rightly; and that neither our social nor personal lives can endure half-Christian and half-pagan. How far our conduct falls short of our declarations in international policies or business or social ethics! When we are honest with ourselves, how often we feel that as yet we have only half-heartedly attempted to live by Christian principles in community and international life.

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Christianity may have failed, but the principles of Jesus are yet to be seriously tried. We believe them to be the real principles of living and propose as far as possible to give them a fair chance. The League of Youth seriously proposes to take them as the basis of their program of living.

4. We will train ourselves for leadership in the creation of a Christian world.

If a new community life is to be created, a new leadership will be necessary. It is obvious that a change is needed somewhere if our goal is to be realized. We must fit ourselves for the work which we are called upon to do rather than merely to enable us to fill the positions which we inherit. The test of our life will be, Are we able to make the contribution which we have the opportunity of making? Can we enter into our vocations with the necessary training, as well as the determination actually to create the new order for which we hope? As Dr. Wilfred T. Grenfell, the noted Labrador physician, rightly said: "Whether we, our neighbor, or God is the judge, absolutely the only value of our religious life to ourselves or to any one is what it fits us for and enables us to do." To fit ourselves adequately for such service is a very practical objective in the League of Youth.

CHAPTER II

AN INCLUSIVE PROGRAM

Christianity is a way of living. Under the leadership of the Master, it has set itself definitely to build a world in which mankind shall be a brotherhood under a common Father. And so we shall seek to develop the best in life, by thinking through and working out our problems together in a spirit of friendship. To accomplish this we must learn to worship, study, play and serve together. The Christian life would emphasize this. As young people, then, we seek to have a part in:

1. The Youth of the Church at Worship.

Worship is the heart of life. Without it such attitudes as adoration, reverence, gratitude, loyalty, humility and love cannot be sustained. Phillips Brooks said wisely: "Under one Fatherhood the whole world seems sacred." Most of the problems of life dissolve in a serious attitude of worship. What strength comes from the feeling that God is behind all existence! How differently we feel toward ourselves and others when we are in intimate contact with him! A common brotherhood will not be found until we realize a common Fatherhood. We seek, then, this Christian comradeship in the worship of the "God and Father of all mankind."

2. The Youth of the Church at Study.

But we must seek God with our minds as well as our hearts. "Eternal life is to know God—," "Ye shall know the truth, and the truth shall make you free." One cannot be a disciple or learner of Jesus without feeling his passion for reality. He brings us into contact with the present living mind of God. We attempt to learn how God actually runs his world

and to bring ourselves into active harmony with his will.

3. The Youth of the Church at Recreation.

Realizing the constructive value of play and the right kind of amusements, we attempt to create a social and recreational life among the young people which is commensurate with the rest of our program. For that reason we participate in all wholesome recreational activities and attempt to develop a spirit of friendliness through our social program.

4. The Youth of the Church at Service.

The act of creation crowns all endeavor. We are known by the fruits of our efforts. The most striking thing about the life of Jesus was that his comradeship with God led him into a work of friendly service. In a day of enlightened self-interest and the exploitation of the ignorant and the weak, his example challenges every Christian. The objective of the League of Youth is to help establish a society actuated by the principles of Jesus. We, therefore, attempt to do actual constructive work in our community toward our objective. We believe that religion should change the motives of men and should make the present social system more Christian. So we propose to relate ourselves closely to the community life in which we live and to make its interests Christian. We shall also work for the great world issues such as universal education, social and economic justice, international good will and peace.

The League of Youth being the young people's division of the church accepts its share of the church program both in the local community and in its world-wide work. It is the youth of the church in concerted action!

5. A Unified Program.

But the program is not a group of manufactured activities of a religious nature; it is the actual expres-

sion of the life of the young people in the community. For example, the objective in worship is not the assemblage of the young people for a weekly meeting, although they may hold a service of worship, but rather the cultivation of a spirit of reverence and devotion in the every-day life of the young people.

The program not only relates itself to the every-day interests of life, but each phase of it relates itself to the rest. While certain meetings may receive a major emphasis, nevertheless the program is worked out as a complete whole, and each part of it is considered in the light of the other parts. Class study, forum discussion, worship and service activities are related to one another. In this way each individual may be active in every phase of the program and the whole program may receive the support of the individual. In the last analysis the program must produce a well-rounded character in action in the community life.

CHAPTER III

ORGANIZING THE YOUTH OF THE CHURCH

PART I

Principles of Organization.

1. The League of Youth is merely a name for the young people of the church at work on a common program of Christian living and service.

2. The League of Youth considers each member of the church, within the prescribed age limits, a member of the League of Youth. Constituents, not members of the church, may become associate members upon enrolment. Thus it may include the entire group of young people in the church or community.

3. The League of Youth carries out its planning through a program commission. The major emphasis is put upon the program itself with a simple but adequate method of working it.

4. The League of Youth recognizes that the initiative in methods and organization must be taken by the young people within the local church.

Young People Making Their Own Program.

Since it is a way of living which we are after, we ourselves, as young people, should take the initiative in making our own program. We must enlighten our own minds, develop our own bodies, discipline and strengthen our own wills, choose our own purposes and form our own habits of life. In so doing we make our own decisions. Also in order to find the best in life we must have the cooperation of others. To obtain and to use the world's knowledge, to benefit by the experience and counsel of others and to cooperate in the fulfilment of common hopes are underlying purposes of the program. To find the truth

by our own study, to know God by our own worship and devotion, to sustain poise by our own recreation, and to become leaders in life through actual participation in the affairs of life are the means. We seek counsel of all who will help us in the attainment of such objectives. Especially we seek to have the best prepared and most sympathetic counselors appointed to help us work out our program.

Three steps are suggested:

1. Get the Youth Movement idea clearly in mind. The League of Youth program is a definite attempt upon the part of the young people of the church to create a Christian world order. Young people are taking an increasingly active part in community and world affairs. In so doing they make decisions regarding present world problems. They also make life choices, choices in religious matters, choices of vocation, choices in social life and many others. The community, and thus the entire social order, will be Christian only as each individual makes it so by living with the Christian spirit and solving his own problems by the principles of Jesus. The League of Youth program interprets the spirit of present-day young men and women in a fellowship of Christian living.*

2. Call a meeting of the representative young people of the church and discuss the situation in the church and community.

3. Ask for the cooperation of the pastor and church committee on religious education in making the program.

* The Youth Movement is too general a subject to be dealt with here. Unfortunately there are few publications in book form emphasizing the unity of spirit recently developed among the youth of the world. When the California League of Youth was organized, in 1922, only scattering accounts of what young people in other lands were doing were available. Since that time several splendid publications have been issued with which adult counselors should become familiar if they are to grasp the principles of the Youth Movement. *The Revolt of Youth*, Stanley High (Abingdon Press); *Youth and Renaissance Movements*, Milton T. Stauffer (Council of Christian Associations); *Through the Eyes of Youth*, a report of the National Conference of Methodist Students (Abingdon Press).

Getting the Entire Church Behind the Program.

The League of Youth is not another organization within the church seeking to recruit members; it is the church's program for all its young people. It seeks to present a single well-rounded program for the young people in order to diminish the duplication and competition of the various organizations now asking for their time and loyalty. It aims to conserve the good in the experience of the past and to meet the needs of the present. For this reason and because the church has a large responsibility for the religious education of youth, the entire church through its responsible officers should be enlisted in support of the program. The following method of procedure is suggested:

1. Work with the Committee on Religious Education. If your church has no committee on religious education, ask the official church board to appoint such a committee (or the church to elect one), which shall include within its scope all the educational work of the church.*

2. Survey the Needs. Ask the committee to study the needs of the young people of the church and discover the need for a correlated program.

Some of the things which should be considered are:

- (a) What are we trying to do as a church?
- (b) How are we doing it?
- (c) What place have the young people in the life and program of the church?
- (d) How do the young people respond to the church's program?
- (e) Is the church meeting the needs of the young people?
- (f) How many organizations are there for the young people?
- (g) What is the purpose of each?
- (h) Is every young person participating in one of these organizations? How many young people are reached by each organization?

* A leaflet, "The Committee on Religious Education in the Local Church," may be secured from the Congregational Education Society, Room 806, 14 Beacon St., Boston.

(i) Should a program of Christian living include all these purposes? Can we make a program which would include all of these interests and possibly other desirable ones?

(j) How best can we use the time, equipment, leadership and other resources at our disposal, in outlining such a program?

3. Grade the Group. Find out how many young people of the church and its constituency are in each of the following approximate age groupings:

- (a) Years 12, 13, 14
- (b) " 15, 16, 17
- (c) " 18-24

Also study the groups from the standpoint of their background and interests.

Trained Adult Leadership.

Trained adult leadership has great significance in the League of Youth. While we as young people take the initiative, we recognize the value of an older person who will bring us the results of training and experience. Without such a friend the program soon becomes shallow, spirit and activity lag, our purpose is lost and the work disintegrates. But bring to it a vigorous personality, alive to the situation and eager to help, a man or woman who likes to work with young people, who brings sympathy, enthusiasm and ideas—above all, ideas—and who knows how to make *us* discover them, one who is doing the thing we want to do, making the principles of Jesus the basis of his life—what a difference it makes!

A young lady went into a small community and interested herself in a dozen diffident young people. She got them together and said, "You don't know what fun we can have together if we try." They caught her enthusiasm and began to find out. They took hikes and trips. They began to find a meaning in the rich illustrations and well-thought-out lessons she drove home in the class on Sunday mornings. Then she invited them to her home on Friday evenings, where they discussed current events and the larger problems of the workaday world. Finally

they interested themselves in a Mexican settlement near by and on memorable evenings planned service projects between improvised musical numbers and taffy pulls. Do you wonder that the pastor reported at the end of the year that they had more young people in the church than he knew the community contained?

To another small and overchurched community came an energetic pastor with a splendid training in religious education. He found six or eight discouraged young people trying to carry on an impossible program of the miniature church service type. He suggested at once an informal program of study, recreation and service. He saw that the difficulty lay back of the church in the chaotic condition of the community life. He got acquainted with the leaders of the educational, social and business life of the community and vividly brought to them the facts regarding conditions within the community. He interested his little group of young people in the problem, and soon community leaders and young people together began to work it out. Six months later a community-wide program was developed to which newly interested business men pointed with pride. Visiting the church on a warm summer Sunday, the writer found the League of Youth in operation. There were sixty-five in attendance at the morning study hour and sixty-seven at the forum session in the evening.

Greater still is the necessity for trained leadership in large churches. Take, for instance, a typical downtown church which has nearly four hundred young people in three Leagues of Youth. It requires trained leadership to guide the program for such a group of modern youth. They are mostly high-school and college young people with a large group of business young folk. They come from every type of community life and all shades of ideas and customs are represented. There is only one thing which keeps

this group together as a living social organism developing a highly cultured and useful life, and that is leadership, a leadership which has breadth of sympathy, vision, a powerful spiritual dynamic and above all a wealth of ideas, workable plans and experience in "putting them across."

1. Choosing an Adult Counselor. It is with this realization, then, that we consider the work of the adult counselors in our League of Youth. After a survey of the religious needs of the young people of the church has been made by the committee on religious education and a representative group of young people, the two groups counsel together upon the choice of an adult counselor for the League of Youth. When a suitable person is found, he is appointed as counselor and immediately begins to assist in the organization of the young people and the outlining of a program.

2. The Work of the Counselor. The work of the League of Youth counselor briefly is as follows:

(a) The counselor keeps directly in touch with and is responsible to the church committee on religious education.

(b) The counselor supervises the entire League of Youth program.

(c) The counselor meets with the central League of Youth Program Commission. (See chapter V.)

(d) The counselor meets with the departmental counselors, or the class teachers and leaders if the league is not departmentalized.

CHAPTER IV

ORGANIZING THE YOUTH OF THE CHURCH

PART II

Adopting the Youth Movement Idea.

Having, then, a representative group of young people and an adult counselor with the facts of the survey and the study of the needs of the young people well in hand, another meeting of the young people of the church should be called and these facts laid before them, with whatever recommendations the committee and counselor may have. The Youth Movement idea with a single correlated program of devotional study, recreational and service activities graded to meet the needs of the various age groups may be discussed, and after sufficient consideration adopted as a basis of work. The committee on religious education with whatever additions are necessary should be asked to continue its work and to devise ways and means of organizing the young people and developing such a program.

A Survey of the Situation as to Organization.

The Program is carried out by a program commission. A quick review of the present system of organization in the local church will show the reason for this. In many Protestant churches there will be found four standard organizations for young people with slight variations of program but often a duplication of organization as well as activities. These organizations are the Sunday school, the young people's society, the missionary society and the athletic club. They may be called by different names, but they can usually be classified in one of these four groups.

When a study of such organizations in two groups of churches was made, much duplication of program,

waste of leadership and energy and large gaps in the general program appeared. There was little consciousness of any connection between the programs of these groups and the church program, and few of the activities rose above the rotation of perfunctory services. While there was a good deal of talking, there was apparently little influence upon the community life. Laid side by side the programs of the organizations showed little difference, each having developed some kind of worship, study, recreational and service activities in order to sustain itself. Placed parallel the organization of these societies in a typical group of churches, each reaching about one hundred people, appeared like this:

Sunday School Class		Young People's Society	
Officers	(5)	Officers	(6)
Teacher		Adult "Leader"	(1 to 12)
President		President	
Vice-President		Vice-President	
Secretary		Secretary	
Treasurer		Treasurer	
		Corresponding Secretary	
Standing Committees		Standing Committees	
	(No. of Members)		(No. of Members)
Membership	(5)	Membership and	
		Publicity	(5)
Program	(5)	Program	(5)
Social	(5)	Social	(5)
Recreation	(3)	Missionary	(5)
Service	(3)	Finance	(3)
Room	(3)		
Finance	(3)		
Other Committees		Other Committees	
Pastor's	(3)	Citizenship	(3)
Flower	(2)	Efficiency	(3)
S. S. Convention	(3)	Contest	(5)
Y. P. Conference	(5)	Junior Work	(3)
Y. M. C. A.	(3)	Flower	(2)
Orphan	(3)	Library	(1)
College Education	(3)	Life Work	(3)
		Tenth Legion	(2)
Total positions	54	Bible Reading	(2)
		Quiet Hour	(2)
		Music	(3)
		Magazine	(1)
		Total positions	59

Missionary Society

Officers (6)

Leader

President

Vice-President

Secretary

Treasurer

Corresponding

Secretary

Standing Committees

(No. of Members)

Membership (3)

Program (5)

Dramatics (3)

Missionary Educa-
tion (3)

Social (3)

Service (3)

Finance (3)

Other Committees

Living Link (2)

Poster (2)

School of Missions (3)

Missionary
Conference (3)

Denominational (3)

Benevolent Every

Member Canvass (3)

Total positions 45**Athletic Club**

Officers (6)

Leaders (2)

President

Vice-President

Secretary

Treasurer

Standing Committees

(No. of Members)

Membership (3)

Finance (3)

Equipment (5)

Games (3)

Program—mid-week
discussion (3)

League Games (3)

Social (3)

Total positions 31

There were on the average about six classes to the group and at least one organized Sunday-school department which had nearly as many officers and committees as a class or society. Taking for the most part the smaller number reported as making up the committees, we have the following number of positions:

Six classes, 54 each	324
One Sunday School Department	20
Young People's Society	59
Missionary Society	44
Athletic Club	29

Total positions 476

A grand total of four hundred and seventy-six positions in a church with a group of one hundred church members and constituents! Do you wonder that the church doesn't seem to grip more than 15 per cent of the youth in the average community as other surveys show? The church has become a sort of a Mexican army, all generals and no privates to do the work!

With all this machinery one would think that those one hundred young people would be a beehive of activity, for this form of organization is based upon the theory that if a young person is placed in an office he will perforce be interested in the program and become trained for leadership. And it is supposed that the more positions one person assumes, the more organizations he joins and the more meetings he attends per week, the greater will be his religious development! But here is the way it actually works out. Sixty per cent of the young people were enrolled in the Sunday school, forty-five per cent in the young people's society, thirty per cent in the missionary society and fifteen per cent in the athletic club. The attendance averaged for the Sunday school about sixty per cent of its enrolment, for the young people's society, fifty per cent; for the missionary society, a third, and for the athletic club about two thirds! (I suppose it takes nine to play baseball!)

It was discovered, then, from these surveys that the young people were overorganized, the programs were overlapping and when one organization would advance it was generally at the expense of the others, there seldom being more than one "live" organization in the church at one time. In the case of small churches which have from fifteen to thirty young people the situation was impossible. Any one of the organizations would swamp the group with machinery and the attempt to carry three or four of them usually sounded the death-knell.

What kind of an organization, then, will help the

young people to do the things they want to do? The answer is not difficult if the point of view be changed. We have heretofore looked at the young people's group as a field in which to launch *an organization*, recruit membership and develop a program along certain lines. If one enters the field, others may likewise, for we are democratic. And the result? A shattered group with divisive factions, and chaos! But if we take the young people of the church as a social group, as a unit of the church itself, and keep the solidarity of the group by using an inclusive program, the complex situation dissolves into a simple one. It is not difficult to organize the group of young people which we have, whether fifteen or twenty-five in a small church or one hundred or three hundred in a large one, as a department of the church and to outline with them a well-rounded program. These are the conditions which inspired the beginnings of the California League of Youth.

But does this mean separation from all national or international extra-church organizations which have done so much for the young people? Not at all, as we shall see under the heading: "Cooperation with Extra-Church Organizations." (Chapter IX.) The program commission secretary can keep in touch with a "society" headquarters as easily as a "society" secretary and the particular movement represented finds that its message reaches not merely a faithful few but all the young people of the church.

One anticipated question may need to be answered. Will not the organization of the young people in a single group standardize the program, kill individual initiative, destroy wholesome rivalry and do away with small groups to follow personal interests? This fear also will disappear with experience, I believe. In these days we are learning the value of cooperative thinking and action, and are finding in religion as well as in education, industry, politics and the home that the real way of social progress comes through the

Christian law of right thinking, good will and cooperative effort. We are also learning that it is possible to live and work together and still differ in opinions, have freedom of convictions, and permit a wide latitude of personal interest and activity. What is the problem before our generation but to work this out? To build such a life among the young people of the church is *the purpose* of the California League of Youth.

Membership.

Consider each member of the church a member of the League of Youth; and all constituents not members of the church associate members upon enrolment. This at once gives a sense of solidarity to the group and lessens the spirit of rivalry which competitive organizations produce. Wholesome rivalry promoting a common objective of the young people may be carried on through the department and class groups, described later. The recognition of church membership with associate membership as the basis of organization solves the membership problem with the conflicting demands of the organizations now in the field. Our problem is to furnish a program for the church rather than to split its membership into warring camps. And an associate membership built upon the basis of free participation has proved to be a better method of holding newcomers and the timorous than the many often barbed entanglements put before them to hurdle. In using the actual church requirements for membership as a basis of membership in the League of Youth, the League is at once recognized as a division of the church. The church ordinances can be used in a fitting ceremony as the young people become members of the church, thus giving them meaning and a rightful place in the young life of the church. A service which shows how beautifully and appropriately new members may be

received upon a church membership basis is seen in the following program.

A Membership Service.

The church auditorium was suitably decorated. The center section was reserved for the League of Youth. Young women acted as ushers and young men, carefully trained, passed the emblems during the communion service.

Prelude—"Dear Lord and Father of All Mankind."

(Organ or stringed orchestra may be used.)

Processional—By pastor, League of Youth program commission and choir, carrying church and American flags.

Call to Fellowship—By the League of Youth Chairman.

I am the way, the truth and the life. . . . He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father. . . . Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. . . . Henceforth I call you not servants, but friends, for all things that I have heard from my Father I have made known unto you. . . . This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this that he lay down his life for his friends. (*Excerpts from John 14, 15.*)

The Spirit of Youth—A reading of prose or verse giving the spirit of the Christian Youth Movement.

Hymn—"I would be True"

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

The Christian Life—Given by the four program commissioners stressing each phase of the program: worship, study, recreation and service.

Introduction of New Members—By the pastor of the church with an interpretation of the meaning of church membership. The recognition and dedication of candidates coming from other churches; consecration by confession of faith and baptism if desired.

The Fellowship Hour—Communion Service.

Special Music—"Take My Life and Let It Be" (*A solo or duet*).

The Purpose of the League of Youth—Unison reading led by the chairman:

Being Christians:

We will unite with others in a common program of Christian living and service.

We will strive for physical fitness, intellectual honesty, moral courage, the fellowship of good will and of service that is constructive.

We will face life squarely and approach its problems with the determination to solve them by the principles of Jesus.

We will train ourselves for leadership in the creation of a Christian world.

Hymn—"We Bear the Strain of Earthly Care"
(*Led by choir*).

We bear the strain of earthly care,
But bear it not alone;
Beside us walks our brother Christ
And makes our task his own.

Through din of market, whirl of wheels,
And thrust of driving trade,
We follow where the Master leads,
Serene and unafraid.

The common hopes that make us men
Were his in Galilee;
The tasks he gives are those he gave
Beside the restless sea.

Our brotherhood still rests in him,
The Brother of us all,
And o'er the centuries still we hear
The Master's winsome call.

Benediction—

Silent Prayer, closing with response by choir,
"Forth in Thy Name."

**Recessional and Postlude—Coronation March from
"The Prophet" (*Meyerbeer*).**

CHAPTER V

THE PROGRAM COMMISSION

What is a Program Commission?

In recent years a commission form of organization has been developed. In civil government it is called the "Commission Form of Government" and will be found in operation in many progressive cities. Briefly translated into church activity it operates like this: We as a group of young people have a program of activities which we wish to carry out. We enumerate them, they are this, this and that. Putting them down on paper before us we find that they group themselves into five natural divisions: Devotional, study, recreational, service and business activities. (Young people's organizations have developed what we call a fourfold program, whether they label them as above, or physical, mental, social, religious or otherwise.) But these activities are interrelated, in fact, strictly speaking, every action involves physical effort, mental thought (sometimes!), social import, and should be done "religiously." And often the serious study of a need demands a service project which is carried out in a real devotional spirit, the doing of which makes even our play life the happier. That is why recreational and social service organizations have been forced to develop a study and devotional program; and purely devotional and intellectual societies have been compelled to develop recreational and service activities. It is all one life, being lived by individuals and by a group which must have a group consciousness if the work is successful. The activities must be carried on together and related to life, if they are to be influences for good in the lives of the young people. So each division (devotional, study, recreational, service and business) is headed

by a responsible member of the group. This person is called a commissioner. The division heads or commissioners make up the program commission which leads the group in its activities. Experience has shown that a group can do its work more intelligently and with greater dispatch (which means better training in leadership) with a program commission of six (or ten) and an adult counselor (see chart, page 44) than with a top-heavy committee system.

How the Program Commission Works.

1. In the Class.

A class of ten young people "wanted to do something to be of service." The program commission (of the class) took the matter up, thrashed it over, and didn't seem prolific in ideas. They appealed to the leader (teacher). He asked, "Have you talked with any leaders of this social service conference now being held in town?" No, they had not. "That's a hunch!" acclaimed one of the boys. "Fred, you're the service commissioner of this group, go down and interview some of those fellows." "Sure," replied Fred, "if you'll come along; you're study commissioner, you know, and might learn something!" "Let's all go," countered the first speaker. "Nothing doing," ruled the chairman; "two are enough on this job. You get the 'dope' and bring it up Sunday morning." And get the "dope" and bring it up Sunday morning they did!

After the chairman had opened the Sunday morning class session, devotions had been led by the devotional commissioner and announcements given by the secretary, the chairman said, "We will now hear briefly from the service commissioner. He and the study commissioner went down to talk with some visiting social service people about something we might do. What did you find, Fred?" "We found a lot, as you will soon hear from John [the study commissioner] and me," began Fred. "Not

now," interposed the chairman, looking at his watch. "You have three minutes to outline your findings, and then Mr. Jones [the teacher] begins the lesson. We can discuss this matter thoroughly Wednesday, so just give us the main points." "Well," said Fred, backing up and taking another start, "of course we mustn't take any of Mr. Jones' time, but I'd just like to say this. John and I went down to the social service conference now being held here and talked to a lot of the people there. We got a lot of information and a lot of ideas. One of the people we talked with, a Mrs. Robinson who is connected with playground work, told us a lot of things about our own neighborhood here. They made a survey of this section this last year, and say, I didn't know what kind of a 'hick town' we're living in until she showed us the results of that survey. Why, you wouldn't believe the things that survey showed! The survey showed. . . ." A warning look from the chairman cut him off. "Well," he began a third time, "of course I can't tell you here what the survey showed, but she pointed out a great big need right here in our own community that we never thought of before, and John and I got hold of James Paulson, our recreation commissioner here, and the three of us have the dandiest plan to put before you at our midweek meeting Wednesday night you ever saw!"

So began a service project. The group had found an interest and soon all shared it, each individual finding his place and the work proceeding in a definitely organized way. Wednesday evening they met and listened to the report which was given at length. The playground supervisor had pointed out a grievous condition in the neighborhood due to overbuilding and the lack of a supervised playground. In fact there was no suitable place available for play in nearly a square mile of their district, and a long list of petty larceny convictions, juvenile delinquencies and a bad community spirit was charged up to this

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need. They asked why the city had not put something in, and were told that to have done so meant costly condemnation proceedings to secure a site and the city had no available funds as a bond issue was recently defeated by people who lived on the other side of the city where there were playgrounds and good school yards and who had voted against the bond issue because "it was an unnecessary increase in taxes."

"So," concluded the service commissioner, "we thought of our vacant church lot. The church can't build for a couple of years yet and we can make a dandy playground out of it. We can put in a tennis court, hand-ball court, horse-shoes. . . ."

"But," broke in the ever practical chairman, "that's too big a job for us. We might help on a proposition like that, get some tennis balls, net and so forth, but we can't make a whole playground! Besides, that's the church's property and why should this class claim it?"

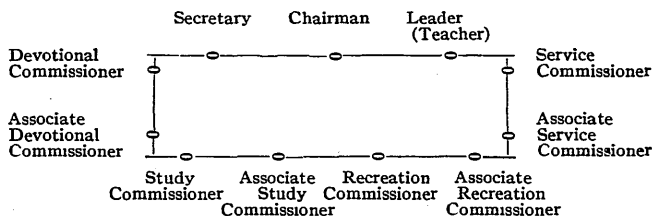
"That's it exactly," came back the service commissioner, undaunted; "we've got a chance to challenge the whole League of Youth as to whether it can be done. My idea is for us to get the facts, work out a plan and then present it to our League of Youth Program Commission. We'll get the whole church behind it."

"All right," said the chairman, "it's a go, but we'll all have to pitch in on this if we get it done by the time the League of Youth Commission meets two weeks from tonight. We'll have to bring it up before the department forum next Sunday night and get its O.K. too. Let's see how we can divide this thing. You study men take the survey end of it and get all these facts so you can present them in about three minutes—better make a chart. You recreation men visit some playgrounds and athletic equipment stores and get the data on equipment—better see Mr. Allison, the Y. M. C. A. man; he'll give you lots of good hints. Fred, you and Dick on the service end

find out about the lot from Dr. Hitchcock (the pastor) and see Mr. Hatch of the board of trustees."

He turned to the secretary. "How do we stand, Dave? We have some money in the treasury, haven't we?" "Yes," replied Dave. "We have about \$2.75." "Good! We can say that we will get a volley ball anyway."

And so they planned. Now, here we have a group of junior high-school boys, the "Pepiten," throwing themselves into a worth-while activity, carrying out their program in a simple, natural way. As they sit about the table we see them grouped thus:



They carry on their work informally, but systematically. Each has his part to do and is responsible for it. Yet they work as a group. Each quarter the personnel of the commission positions is changed, rotating so that the members of the group experience direct leadership in some phase of its activity during the year. Inasmuch as the group works as a whole upon a single project, the rudimentary lessons of social participation and group leadership are learned in these class activities, preparing them for the larger work of the department and league activities.

In many cases an associate leader works with the group, relieving the leader of midweek activities when it is impossible for him to serve. Many churches are adopting this plan of having an associate teacher and leader of midweek activities as practical leadership-training in the older departments of the church.

2. In the Department.*

The second natural grouping of the young people of the church is the department. This group includes those whose ages and daily activities are nearly alike. They are the junior high-school ages, 12, 13 and 14, often termed the "intermediates" in church schools; the high-school ages, 15, 16 and 17, or the "seniors"; and the college or business ages, 18 to 24, sometimes termed "older young people" in the churches.

These departmental groups have a program of their own, but for the want of equipment seldom meet separately during the Sunday morning session. If each department has enough members to warrant a separate meeting there may be a Sunday evening (department) forum session with a midweek (department) meeting for business and fun. That is, there may be an intermediate forum, a senior forum and a young people's forum. Or there may be two groups, an intermediate-senior forum and a young people's forum. In one church where the latter plan is followed the intermediate-senior group meets just before supper, the young people's group just after supper, and both groups come together at the supper table for cocoa and sandwiches. However, we are recognizing more and more the peculiar needs of each group.

The Pepiten Class, for example, is a class of boys in the junior high-school department. There is another class of boys and two classes of girls in that same department. In the older departments, the classes may include both boys and girls. The classes are limited to ten in number in order to carry on the

* In many schools where there are not enough young people between the ages of twelve and twenty-four to warrant the organization of three separate departments, the league will take the place of such departments. All classes of young people between these ages will work together in the league instead of in the department groups. In other words, the department organization will be omitted, and the individual classes and the league will be the working factors. Leaders in such churches will adapt "department" suggestions to the league (the three departments considered as a unit), or disregard them when they offer no help for their situation.

small group activities, which form the groundwork for their training.

The department considers matters of interest to all the young people of the age group. Department plans are also made in accordance with the fourfold program of devotional study, recreation and service divisions. The class group activities are a part of the departmental program, graded of course to meet the particular needs of the separate classes. But just as the class group meets in the Sunday morning class session in the church school and has a midweek business and recreational session, following a similar plan the department holds a forum session Sunday evening with a business and recreational session upon a week night.

It was for this reason that the Pepiten Class wanted to lay their playground project before the department (junior high school) at its forum session the following Sunday. As this was a project which must be undertaken by all the young people of the church they wanted the department to support it as they put it before the central League of Youth Program Commission for its adoption. The forum session is that one in which all of such common interests are discussed as well as carrying a definitely outlined program of discussion courses.

The program commission for the department is also simply organized. The commissioners of the classes meet, forming a department council. Each group of commissioners, such as those on study, elect one of their number to lead them in the department work, or, in other words, they elect the department commissioner for their particular phase of the program. The class chairmen elect the department chairman, the class secretaries elect the department secretary, the class devotional commissioners elect the department commissioner on devotions, the class teachers or leaders elect the department counselor, etc. The choice of the department counselor

should be in harmony with the plans of the church committee on religious education. The natural leadership of the department quickly comes to the front and each one of the department program commissioners is in a position of actual leadership inasmuch as he is placed there by his fellow commissioners and he is responsible to them. The others assist him in carrying out the program of the department, and as they are all connected directly with the class groups, the work gets done. (See chart, page 44.)

The department council, made up of the class program commissions of all classes in the department, meets quarterly or at call, and elects the department program commission semiannually, rotating the positions as in the classes.

The junior high-school department had volunteered to lead the worship program that month for the League of Youth worship session Sunday morning, when all the young people of the church met in this particular case for a worship program before going to their classes. The four classes of the department were to take their turn planning a worship program on the different Sundays of the month, all under the general theme, "How May We Worship God Today?" Fred's idea was to present the fact that they might learn to worship God on this day by providing an adequate place for his children to develop strong bodies, active minds and Christian characters, i.e., a church playground. And he did!

That Sunday night Fred had an opportunity to present the playground project before the junior high-school department at its forum session. The department service commissioner happened to be a girl, Marjory Dawson. When the time for reports from the commissioners came, Marjory arose and said, "Mr. Chairman, Fred Aldrich of the Pepiten Class has been talking to me all week about a playground project that they want our League of Youth to undertake and I want him to explain it to us. It

is something that our department can have a big part in."

And so Fred outlined the plan. The chairman threw the matter open for discussion and soon questions and remarks began to come to him hot and fast. But Fred withstood the barrage and his enthusiasm carried the day. Who couldn't arouse enthusiasm over a playground among junior high-school young people? Think of it! A fully equipped playground right on the church property. Of course it would be thrown open to all the young people in the community. It would be built especially for those who have no place for play, but there would have to be leadership, and they would get up teams to compete with them; they would show them how to play various games and would take care of the equipment, etc. The vote of support of the project was unanimous!

3. In the League of Youth.

The program commission of the League of Youth met the first Wednesday night (Wednesday nights were church nights at this church) of each month. At its meeting the following Wednesday night Fred Aldrich and Marjory Dawson were present, representing the Pepiten Class and the junior high-school department, to present their project.

The three department program commissions form a central League of Youth Council and elect the League of Youth Program Commission by the same method which the department councils elect their commissions. Marjory Dawson was not the League Service Commissioner. This position was held by a high-school department boy, but she worked with him regularly on all the league service activities and of course represented the junior high-school department in carrying them through. The League Council meets quarterly, or at call, and elects the League Program Commission annually. The League Program Commission meets each month, or at call, and

carries out the League program. The department commissioners, as members of the council, or any of the class commissioners, meet with the League Program Commission whenever they have a matter to present or whenever a matter in which their group is vitally interested is to be discussed.

The League Program Commission in such a selected group as this is likely to be chosen chiefly from the older departments unless the young people wish to be strictly democratic in representation and leadership. It is seldom that junior high-school and younger high-school people hold offices in any large young people's group which includes all young people in the church. Those chosen to lead, however, come up through a careful selection in their own department. The department commissioners are also directly associated with them in carrying out the work. Thus quick action and direct but orderly representation is secured.

When the time set aside on the docket for the playground project came, Fred was introduced by the League service commissioner. In his enthusiastic way he quickly unfolded the data gathered by this commission and the plan worked out by them. The department and League service commissioners were ready to support him. Dr. Hitchcock, the pastor, and Mr. Hatch, the trustee, were in a church meeting in the assembly hall. Fred felt confident of success, but he kept getting ahead of his story and had to be brought back by constant interruptions from Marjory. They would put it through. He could tell by the way they were responding to it!

"Mr. Chairman," summarized the League service commissioner, when Fred had concluded, "we are practically through with our school of missions work, and I believe that this is just the thing to get the League behind. It is something definite, practical and right here at home. We have been concentrating on our missionary work in Japan for six weeks now

and I think it is good psychology (a new and favorite word of the League service commissioner!) to do something like this next."

The chairman and counselor felt so too, so it was simply a matter of a final plan and a method of procedure. Here Fred didn't fare quite so well.

"This thing has got to be done with the whole church and whole community in mind," warned the League study commissioner, who was a young, newly installed teacher of civics at a near-by high school. "Fred's plan is fine, but a playground like this should be used by older young people and even the men and women of the community, as well as boys and girls. A thing like this costs money, you know, and we shall have to interest them in it."

And then the skirmish began.

I only relate what happened to Fred's plan. The League program commission approved it and put it before the League of Youth at the business session just before the social hour that evening, suggesting that a church playground be the next League of Youth project. Great credit was given to the Pepiten class for its "vision, survey of the needs and carefully worked out plan" which pleased the junior high department and caused the Pepiten group to swell with pride and burst into an ill-mannered cheer.

Later the League Program Commission completed a plan which represented the ideas of the entire league. It delegated the cleaning up of the lot to the junior high-school department, the securing of equipment to the senior department and more expensive concrete, fence work and dressing rooms to the young people's department. The Pepiten class soon found that their particular contribution seemed to be in hoeing weeds and in burning rubbish! They went at it with a will, however, and were recompensed by playing the first game of play ball in a tournament among the classes of the junior high department.

Advantages of the Program Commission.

The organization of the young people with program commissions rather than with committees has the following advantages:

1. It places the emphasis upon the program rather than the organization.

2. It gives solidarity to the action of the group. The group does its work itself under the leadership of the commissions, rather than leaving a committee of the group to do the work.

3. It gives a method of unified action for the various groups of young people. With each group such as the class, department or league doing its work under the leadership of a similar program commission, concerted action may be obtained as in the case of the playground project described.

4. It gives an opportunity for interaction among the groups. Instead of the young people being organized over against each other, they all function as part of the same group with the same general program. Yet there is freedom of action; diversity of interest and recognition of age grading.

5. It provides a method by which leadership may come quickly to the front and for systematic selection of young people for responsible positions.

6. It is both simple and inclusive. Most attempts at correlation end in a top-heavy organization and a superficial program. The commission form follows the natural method of social grouping and social action.

CHAPTER VI

THE MEETINGS

Purpose of the Meetings.

The meetings are limited to as few as possible, and each has a clearly defined purpose. A few observations regarding the meetings may help explain their function.

1. The program is a way of living and the meetings are but means to the end of furthering that way of living among the young people.

2. They are informal that there may be freedom of thought, of discussion and of action.

3. They are not standardized. While planned carefully in advance, they are not designed to be miniature lectures or church services. They are designed to carry out the program of the group and so may change in form and method and time as the group desires.

4. The church building is looked upon as a "head-quarters" of the League and as much of the work as possible is carried on in the community itself.

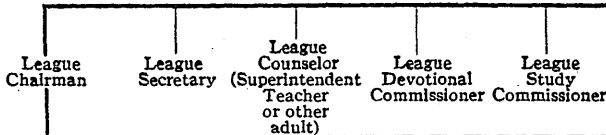
5. While regular meetings are held, if the lack of equipment does not permit the entire League of Youth to meet in department or class groups at one time, the departments may meet at different times, and on week days as well as Sundays. The midweek meetings are as important as the Sunday sessions and credit is given for participation in the complete program rather than for mere attendance at meetings whether on Sunday or week day.

Factors Determining the Meetings.

The schedule of meetings answers the questions: How many meetings are necessary to carry out our program? When should they be held? How long

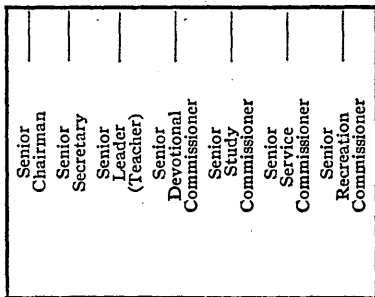
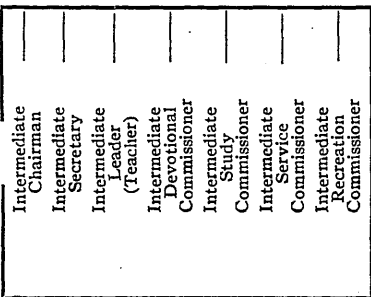
LEAGUE OF YOUTH

League of Youth (Central) Program Commission



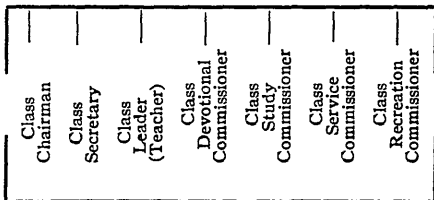
Intermediate Department Program Commission (Junior High School) (12, 13, 14)

Senior Department Program Commission (High School) (15, 16, 17)



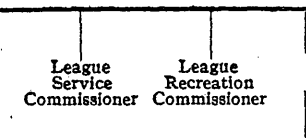
Class A Class B Class C Class D Class A' Class B' Class C' Class D'

Class Program Commission

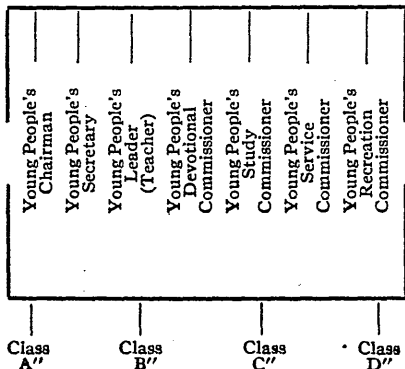


Note: Small Churches, with less than twelve persons in each of the three departments, may form two departments, one including those from 12 to 15, and one including those from 16 to 24. In churches where there are but ten to twenty-five young people from 12 to 24 one program commission for the entire group is advised. Under such conditions, the department organization will be omitted but the class program commissions and the League program commission may function in the same way.

ersion



**Young People's Department
Program Commission
(College or Business) (18-24)**



(2) *The League (Central) Program Commission* meets each month, or at call, to outline the general program for all young people between the ages of twelve and twenty-four.

(1) Members of the *Department Program Commissions* are elected from their own number by the program commissions of all classes in a department meeting together. (See note on the *Department Council* below.) The *class devotional commissioners* elect the *department commissioner* on devotions, etc.

(2) *The League (Central) Council*, composed of the department program commissions of all departments, meets quarterly or at call, and elects the *League Program Commission* annually.

.... (1) *Class Commissioners*, including Chairman and Secretary, are elected by popular vote of all members of the class.

(2) *The Department Council*, composed of the class program commissions of all classes in a department, meets quarterly or at call, and elects the *Department Program Commission* semi-annually.

should they be? How should they differ from one another?

The meetings vary according to the number of young people, the equipment at their disposal, the leadership available and the type of church. For example, a down-town city church will face a different situation than a rural or residential church. Then, too, custom may have something to do with it. People in the habit of coming to church twice on Sunday and once midweek make it easier to develop a well-rounded program than do those who come once on Sunday and not at all midweek.

A Schedule of Meetings.

I. For churches which have three departments (intermediate, senior and young people's) and sufficient equipment for each department, the following schedule may be used:

1. Sunday morning

(a) Department session. (Worship.)

- (1) Time 9.30—9.50 (The hour is given to indicate desirable length of session. This will be determined by the local church, however, as well as the time of meeting.)

(2) Each department meets in its own room

(b) Class session. (Study and discussion.)

- (1) Time 9.50—10.30

(2) Classes of ten

(c) League of Youth assembly. (Worship.)

- (1) Time 10.30—10.50

(2) Entire League of Youth assembles for announcements and worship

If a League of Youth assembly is not desired, the department session may be extended to thirty minutes and the class session to forty-five minutes, leaving five minutes for dismissal into classes.

If because of small numbers or limited equipment it is not feasible to have the departments meet separately, the league assembly may precede the class session.

2. Sunday evening
 - (a) League of Youth social hour
 - (1) Time 5.15—6.15
 - (2) Each department meets in its own room
 - (b) League of Youth forum session
 - (1) Time 6.15—7.15
 - (2) Each department meets in its own room
3. Midweek. (During certain weeks in the year this session may be a part of the church school of missions or a leadership training school.)
 - (a) A church night with a dinner and at least two periods afterwards is sometimes used.
 - (1) Church night dinner 6.00—7.00 P.M.
 - (2) Class sessions 7.00—7.45 P.M. (Recreation and service.)
 - (3) Church devotional period 7.45—8.15 P.M.
 - (4) Department session 8.15—9.00 P.M. First week in the month. (Recreation and business.)
 - (5) League of Youth session 8.15—9.00 P.M. Third week in the month. (Recreation and business.)
 - (6) The program commissions meet for business the second week in the month for the departments and the fourth week for the league. 8.15—9.00 P.M.
 - (b) Where the midweek meeting is not combined with church night:
 - (1) Class sessions 7.00—7.45 P.M. (Recreation and service.)
 - (2) Department session 7.45—8.30 P.M. (Recreation and business.) First week in month.
 - (3) League of Youth session. (Recreation and business.) Third week in month.
 - (4) Department Program Commissions. (Business.) Second week in month.
 - (5) League Program Commission. (Business.) Fourth week in month.

II. For churches which have all three departments represented in the membership of the school, but because of limited equipment cannot carry on a complete departmental organization, the schedule of meetings may be outlined as follows:

1. Sunday morning
 - (a) League of Youth assembly. (Worship.) 9.15—10.00 A.M.
 - (b) Class session. (Study and discussion.) 10.00—10.45 A.M.
2. Sunday evening
 - (a) League of Youth social hour 5.30—6.30 P.M.

SCHEDULE OF MEETINGS

	<i>For churches having three departments: Intermediate, Senior and Young People's.</i>	<i>For churches not having departmental organization for those between twelve and twenty-four years of age.</i>	<i>For small churches (minimum schedule).</i>
SUNDAY A.M.	Department (worship)		
	Class (study)	Class (study)	Class (study)
	League (worship)	League (worship) (may precede class period)	
Sunday P.M.	League—meeting by departments (social)	League Social Hour	
	League—meeting by departments (forum)	League Forum Session	League Forum Session
Midweek	Church Night Class—(Recreation and service)	Class—(Recreation and service) (In church or home)	Class—(Recreation and service) (In church or home)
	Department (Recreation and business) 1st week of month		
	League (Recreation and business) 3d week of month	League (Recreation and business) (monthly)	League (Recreation and business) (monthly)
	Department Program Commission (Business) 2d week of month		
	League Program Commission (Business) 4th week of month		

- (b) League of Youth forum session 6.30—7.30 P.M.
- 3. Midweek
 - (a) Class session (in church or home). (Recreation and service.)
- 4. Monthly
 - (a) League of Youth assembly. (Business and recreation.)

III. For small churches a minimum schedule may be outlined as follows:

- 1. Sunday morning class session.
- 2. Sunday evening league forum session.
- 3. Midweek class session (in the church or in the home.)
- 4. Monthly league recreational and business meeting.

In churches where two Sunday sessions, one held in the morning and the other in the evening, are impracticable, the class and forum sessions may be held together either in the morning or the evening.

The Sunday Morning Department Session.

It is desirable to have a department session Sunday morning if possible. Many modern church buildings are equipped for this meeting by having a room for each department which may be divided into class-rooms or with class-rooms adjoining it. The departments meet promptly at the church-school hour for the department session and then the members go to the classes.

The program of the department session depends upon whether the entire League of Youth or the entire church school assembles at the close of the class session. If neither of these larger groups meet, thirty minutes may be given to the department period with a program as follows:

Opening Song Service	(5 minutes)
Devotions	(10 minutes)
Correlated Instruction	(7 minutes)
Announcements	(3 minutes)
Special Feature	(5 minutes)
Dismissal to Classes	

1. The opening song service. The department program commission appoints a song leader, pianist and perhaps arranges for some instruments. Familiar hymns are used.

2. The worship period is led by some one appointed by the devotional commissioner. Scripture selections, written prayers, sentence prayers, responsive readings, devotional stories and special music are used. These worship periods are planned well in advance, and often the class groups assume charge.

3. Correlated instruction. This may be graded missionary material furnished by the mission boards, social service information, community work, temperance and welfare or other phases of the larger church program.

4. Announcements. Brief and to the point, given by the department secretary. Often a bulletin board is used.

5. Special feature. This may be music, a short pageant or talk.

6. Dismissal to classes. Music is used during the passing to classes.

The department program commission and counselor plan these sessions very carefully. The program makes a good beginning for the week's activities and it is important that the right atmosphere is created. Care is taken to avoid duplication of program if a League of Youth assembly or an evening forum session is held later in the day.

The Sunday Morning Class Session

At least forty minutes should be reserved for the class session. This is not simply a lesson period, but a regular meeting of the class. The program may be as follows:

Business	(3 minutes)
Devotions	(4 minutes)
Correlated Instruction	(3 minutes)
Graded Study	(30 minutes)

1. The chairman of the group calls the meeting to order. This throws the responsibility for the meeting upon the young people themselves, gains their attention upon the work of the group and encourages them to take the initiative in carrying out their program.

2. In the business period the secretary makes announcements or reports, takes the offering, if one is taken each Sunday, and attends to any other matter of business. A time limit should be set upon the business period.

3. Devotions. Led by the devotional commissioner. This is the class's devotional hour and the leader works with the devotional commissioner, developing the use of scripture and prayers, and other necessary materials used in personal devotions and public worship.

4. Correlated instruction. This may be temperance, social welfare, special-day information, or something of peculiar interest to the local church, and is in charge of the study commissioner.

5. Graded study. This is the teaching period led by the adult leader or teacher. The lesson may be taught by the usual method of lecturing, story telling, questions, problems, black-board and recitation, or it may be a study-project which calls for table work, research, home study, visitation, etc. If a midweek session is held, the handwork is often done then. A full half-hour should be given to this part of the program.

The Sunday Morning League Assembly.

Where the short League of Youth assembly is used the program may be as follows:

Worship	(10 minutes)
Announcements	(3 minutes)
Correlated Instruction	(7 minutes)

1. Worship. This is a somewhat formal worship service arranged by one of the classes or some one appointed by the league devotional commissioner. Hymns, responses, stories, special music, written prayers, etc., are used.

2. Announcements. Made by the league secretary and restricted to those of interest to the entire league.

3. Correlated instruction. General information regarding the church program, welfare, missions, temperance, etc., planned by the league study commissioner.

The League counselor works with the League program commission in making these services successful. If possible a League orchestra is assembled and care is taken that the worship and correlated instruction are of interest to the entire group. This session trains in worship and gives direction to the entire League of Youth program. In small churches this assembly may take the place of the departmental session.

The League of Youth Social Hour.

The League of Youth social hour grew from a demand for some kind of social activity Sunday

afternoon. Many groups have been rather timid about trying them, but once begun seldom have they been given up. They seem to meet a real need in the life of the young people. One attends with the feeling of freedom from the thought of its being a bait for an after-meeting and knows that he will meet a fine group of young people gathered together to enjoy one another's company in a worth-while program of social activities, suitable for a Sunday afternoon. The program usually divides itself into three parts: Introductions, games and a musical or readings. The purpose is to introduce new comers, to get all playing together and to enjoy a program of the group's own making and of its own talent. A sample program is given below:

League of Youth Social Hour. 5.15-6.15 P.M.

Introductions. A circle is formed with one person in the center. This one points to some one in the circle, who must tell the full name of the person sitting to the right of him before the pointer counts ten. Thus all come to know the names of those present.

Games. Buzz: Sitting in a circle those present, beginning from left to right, count from one to one hundred. Every time a number having the figure seven or a multiple of seven comes, the word buzz is given. Should it fail to be given the one who gave the number withdraws from the circle.

George Washington: A card and a pencil are given to each person. The one who makes the greatest number of words from the letters of the words George Washington wins.

Program

Saxophone Solo
Comic Readings
Vocal Solo
Temple Quartet

Light Refreshments

Host and Hostess

The program is in charge of the department (or League in small churches) social commissioner and is planned carefully to accomplish its purpose. It must have life in it yet not be noisy; it must be varied and not be shallow; it must be made up largely of local talent yet worth while. It is a program of social education and has an important place in the curricu-

lum. A host and hostess are appointed for the evening who meet the members as they arrive, see that the program is carried out and that the refreshments are served properly. They are usually recruited from the young married people's group of the church. The social commissioner will have a large selection of suitable games, program material and methods of developing the social life. Many keep a large scrap-book of ideas and materials which become a valuable addition to the department library. A class may take the gathering of suitable social hour program materials as a matter for midweek investigation and soon have a collection which will suffice for a year.

The League of Youth Forum Session.

The forum session is an informal meeting in which present-day interests and problems of the young people are discussed. It is the session in which as the youth of the church we attempt "to face life squarely and approach its problems with the determination to solve them by the principles of Jesus." As far as the social education of the group is concerned it is probably the most important part of the program.

At the close of the social hour the group usually seat themselves comfortably in a semicircle around a fireplace. An atmosphere of free, easy and friendly discussion is created and a series of discussions taken up which has been previously outlined. The high-school forum has a varied program, experience proving that no single activity should continue longer than fifteen minutes. The older group usually desires to spend the entire time upon a single theme. Sample programs are given as follows:

High School League of Youth Forum Session 6.15-7.15 P.M.

Song Service	(5 minutes)
Problem Study or	
Training Course	(12 minutes)
Special Music	(3 minutes)
Reports of Service	
Activities	(12 minutes)

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High School League of Youth Forum Session 6.15-7.15 P.M.

Song Service	(5 minutes)
Problem Study or Training Course	(12 minutes)
Special Music	(3 minutes)
Reports of Service Activities	(12 minutes)

Announcements	(3 minutes)
Open Forum Discussion	(15 minutes)
Special Paper, Talk, Book Review, etc.	(5 minutes)
Devotions	(5 minutes)
Benediction	

The program is varied and adapted to the group. The song service may be a community sing of folk-songs and hymns. The problem study a course such as *How Jesus Met Life Problems* or *Student Standards of Action*, led by either a young person or an adult. Some time during the year a course on leadership training and one on missionary education should be considered by the group. The work of the department commissioners is reported and discussed. Actual planning of the work of the department may be carried on here. The open forum discussion concerns itself with the special topic for discussion. Talks on the choice of life work, worth-while books or the problems and progress of the Christian movement maybe given, especially if the department (or League) does not have a morning session. The devotional period closes the meeting, summarizing the work of the session and helping to form the consciousness of working together with God in this larger program of life.

The Senior League of Youth Forum Session 6.15-7.15 P.M.
(For college and business young people)

The program is usually divided into the following divisions:

Song Service and Devotions	(10 minutes)
Lecture—Address or Problem Study	(20 minutes)
Discussion	(20 minutes)
Special Music	(3 minutes)
Announcements and Reports	(7 minutes)

The department counselor and the program commission plan these sessions carefully. The counselor is trained in social education and problem discussion methods in the same way that the leader or teacher is trained in the class study work.

The meeting is informal and is restricted to the

young people and counselor and invited guests. The purpose of social education through free discussion is as strictly adhered to as personal education through small group study in the class sessions in the morning. The program is also as carefully worked out as the program provided there. The forum session is a direct attempt to introduce educational principles and methods into the evening young people's meeting. For this reason it has become perhaps the chief contribution of the League of Youth program.

The Midweek Sessions.

The midweek sessions round out the week's program. The classes have a second session midweek and the departments and the League meet monthly on a schedule to insure the same definiteness in time, attendance and program as the Sunday sessions. It is obvious that more time for religious education is needed than that given on Sunday. Then, too, parts of the program not possible to carry out on Sunday are lost if not carried on in a systematic way midweek. The midweek meetings should not be a repetition of the Sunday program, but should carry a definite program of through-the-week extension activities correlated with the Sunday work. This unified program operating through classes and departments simplifies the matter of midweek activities, business meetings and social affairs.

Following is a sample schedule of a League of Youth midweek session.

League of Youth Midweek Session 6.00-9.00 P.M.

6.00—7.00 P.M.	League of Youth tables at Church Night Dinner.
7.00—7.45	Midweek Class Session
7.45—8.15	Church Devotional Period
8.15—9.00	Monthly Departmental and League Activities

1. **The "Church Night" Program.** Many churches regard one night midweek as "church night" and plan their midweek meetings and activi-

ties for that evening. A dinner is held which enables members to come directly from their work, promotes sociability and gives a suitable opportunity for conference work. The League of Youth takes advantage of these "church night" occasions by having tables of their own at the dinner and their midweek meetings in two periods afterwards. If no dinner is served the League usually meets for a period before and one after the midweek church meeting.

2. The Midweek Class Sessions. The business of the class, handwork, research activities, reports of the class commissioners, etc., compose the program. Special interests of the groups are followed and a certain amount of training work is introduced. In the junior high-school department the midweek session activities may be those of the Girl Reserve, Pioneer, Hy Club and other club activities correlated with the class program. The class group organization, a leader and a program commission, is used, however. Most extra-church organizations are willing to have their programs, especially the service and recreational features, used by church classes without insistence upon reorganization.

The counselor and program commission of the class plan the midweek session, providing a monthly and quarterly program of activities as an extension of the Sunday program. The Sunday period is left for graded instruction as far as possible and the handwork, survey work, leadership training and recreational activities to the midweek session. Credit is given on a two-hour-a-week basis for the class work.

3. The Church Devotional Period. All the classes, committees, conference groups and other meetings at the church on "church night" come together for a half hour of worship under the leadership of the pastor. Often churches unable to muster a corporal's guard at an old-fashioned "prayer meeting" automatically find a large group of the leadership of the church in attendance at the midweek worship hour

on "church night." The League of Youth joins heartily in this service and assists the pastor in the various parts of it. Sometimes they take complete charge of it, the different classes contributing to the program.

4. The Monthly Department Session. The second period is reserved for the department and League activities. The departments meet once a month, perhaps on the first Wednesday at 8.15 P.M. The period is given to a rotation of the fourfold program activities with a social hour afterwards. Dramas, debates, special addresses, exhibition of class handwork, social activities all find their place in this program. The department program commissions plan these activities for a quarter period at a time, aiming to cover a certain amount of work for the year.

5. The Monthly League Session. Likewise the league has an "open house" night with a program suitable for all ages in the membership once a month. This is usually held the third Wednesday in the month. Dramatics, travelogues, picnics, popular addresses, interdepartmental debates and competitive games, the general League of Youth program and its service activities all enter into this program. The meetings, of course, are planned by the League program commission.

6. The Program Commission Meetings. Two nights in the month are left for business meetings of the commissions. The department commissions hold their meetings the second Wednesday of the month and the league commission the fourth Wednesday. As the classes work as small groups of ten, there is less call for stated business meetings of the class commissions. Their work is planned during the midweek session or at a called meeting of the chairman.

7. Special Meetings. Special meetings are called for seasonal events such as Thanksgiving, Hallowe'en, Easter, Independence Day, etc. Sometimes social

ties for that evening. A dinner is held which enables members to come directly from their work, promotes sociability and gives a suitable opportunity for conference work. The League of Youth takes advantage of these "church night" occasions by having tables of their own at the dinner and their midweek meetings in two periods afterwards. If no dinner is served the League usually meets for a period before and one after the midweek church meeting.

2. The Midweek Class Sessions. The business of the class, handwork, research activities, reports of the class commissioners, etc., compose the program. Special interests of the groups are followed and a certain amount of training work is introduced. In the junior high-school department the midweek session activities may be those of the Girl Reserve, Pioneer, Hy Club and other club activities correlated with the class program. The class group organization, a leader and a program commission, is used, however. Most extra-church organizations are willing to have their programs, especially the service and recreational features, used by church classes without insistence upon reorganization.

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7. Special Meetings. Special meetings are called for seasonal events such as Thanksgiving, Hallowe'en, Easter, Independence Day, etc. Sometimes social

events are held on Friday evenings. If a Sunday evening social hour is held and the recreational program is run through the class midweek activities and monthly League sessions, there will be less call for independent parties and social affairs. Special services, such as a fellowship service, communion service, membership reception and other meetings are held throughout the year. As far as possible, however, these activities are combined with the regular meetings.

CHAPTER VII

A UNIFIED CURRICULUM

Much of the success of the League of Youth program depends upon a unified curriculum. This means that the church committee on religious education and the various department counselors and commissions should plan the League of Youth program well in advance of the year's work. Many leagues outline their programs for the fall before the summer season begins and then keep a quarter of the year in advance of the meetings in their program building.

When the church committee on religious education has outlined its policies for the year a meeting is called of the League of Youth council, made up of the program commissions of the three departments. (See chart in chapter V.) The program is discussed and planned in the large from the standpoint of both the departments and the entire League.

Following the adoption of the League program in general, each department, having its part of the program before it, calls a meeting of the class commissions. In this way with a few meetings, the league, department and class groups begin work on a unified curriculum which is part of a larger plan of the church committee on religious education, and at the same time is worked out by the young people themselves.

Methods of Teaching.

The three methods of teaching outlined below were found to be most helpful during the experimentation recorded here.

1. **Teaching by telling.** This is the lecture, story-telling, or visual education method. The leader lectures on a subject, tells of experiences,

relates conditions, visualizes possibilities, etc. He may illustrate with objects, blackboard work, pictures or motion pictures. This is the easiest method and is likely to be overdone. It is used to impart information, but it is passive and usually has little educational value.

2. Teaching by problem-discussion. The leader takes a problem and provokes discussion from the class. It is not a mere question which carries its own answer like, "Should we go to church on Sunday?" but the quest of a solution to a real problem such as, "What is the actual contribution which present-day church services make to the community life?" An actual life situation is brought before the group for solution. It requires study, fact information, accurate discussion and responsibility for the attitude taken. It is much more effective than the lecture method and should be used in preference to it. To actually think through our problems and plans of action is one of the basic purposes in our work with young people. Excellent study courses with problems and reference readings are found among the suggestions listed later.

3. Teaching by projects. "Learning by doing" is the accepted teaching method in all modern schools. The "lesson" or problem-discussion must find expression in actual living to fulfil its purpose. We find the value in a service of worship by actual participation in it, rather than in an exhortation to attend or a discussion as to its merits. For this reason we have class devotions, build a department or League worship service and attend and participate in the regular church services.

The Missionary Education Movement program may be adapted to class, department, and League sessions. The church arranges a "School of Missions" in which the League participates for a period of six or more weeks. The classes study the background of missions in their Sunday sessions, perhaps consider-

ing the early development of the Christian movement through the work of Jesus, the organization of the disciples, the beginnings of the church and its spread through the Roman Empire. Midweek they study the missionary text-book which the "School of Missions" is studying. Grouped about a table the students may read the chapters of the book in turn while the others work upon something to go to a mission in that field. It may be a scrap-book, models of buildings and grounds for an exhibit, toys for children, dresses and hospital supplies, etc. Information about this modern missionary movement, the denominational missions, and the countries being studied is given at the department or league assembly. The problems involved in the field, economic, social, religious and educational are discussed in the forum session. Natives and missionaries are invited to speak of the country and its missions. The League assumes its part of the church missionary budget and through its departments and classes contributes useful material to the mission stations, as may be suggested by the missionaries or mission boards. The result is missionary education in a true sense, and understanding of the principle of missions, information of modern missionary activity, fact knowledge of the field, and actual contact with and a contribution to mission stations.

A study project in the life of Christ may be undertaken. The classes study his life at the Sunday session. During the week they may make a harmony of the gospel narratives by pasting the verses of a text in a book, illustrating by pictures and drawings the influence of the gospel upon present-day or historical movements. The text-book, *How Jesus Met Life Problems*, by Elliott, may be used as a basis for the high-school forum discussions. The young people's department may take Rauschenbusch's *The Social Principles of Jesus* or Ward's *Christianizing Community Life*, and link the forum discussion with the

League's community service program. The materials made during the class midweek session are given to local hospitals, orphanages, social service centers and other agencies in which the League is interested.

Care should be taken that the program does not grow one-sided and that a well-rounded group of activities is provided. The closer the projects can fit into the local situation and meet life needs, the better.

Outlining the Curriculum.

Where can we get suitable material for our program? How can we outline a unified curriculum for our church? These questions are ever before us and live discussion courses and useful service projects are always in demand. The difficulty is not as great as it seems, however, but lies rather in finding the material. There is a fair amount of material available and it is nearly always possible to find sufficient trained educational leadership in the average community if we would but open our eyes to the resources about us and search for the best that can be found both in leadership and materials.

Many denominational and religious publishing houses are putting out splendid discussion courses, and will send descriptive catalogues upon request. Pastors are including standard books on religious education in their libraries and are making a special study of the subject. The denominations now have district and national secretaries with whom one may correspond and the larger churches are employing directors of religious education. These directors and secretaries may be secured for special addresses, conferences and advice upon program building. Many of them may be secured for part time to assist your group in outlining a curriculum for your church which will be fresh, adaptable and include the program desired. It is a wise policy for a church to spend some money upon curriculum building each year. It brings new life and direction into its activities.

Better still is the plan of using the educational leadership within one's own church and community for curriculum building. There are public-school teachers and college professors who are glad to help in this part of the church program, and who are fitted to give just the assistance which the church needs. Extension departments of high schools and colleges will also render valuable assistance.

The building of an adequate curriculum, itself, is as good a study project for the leader and group to work out as may be found. A good policy is to first avail yourself of all the leadership you have in your own church and community and then secure the best possible guidance from trained leadership elsewhere.

For those who have no access to a religious education library or the assistance of those experienced in curriculum building, the following suggestions may be helpful. The nearest religious bookstore will probably carry the titles suggested, or if not they will no doubt send for them. Consult your church director of religious education, pastor or denominational secretary, about the materials suggested or others available. If you have no such leadership, get acquainted with the leaders of other denominations or get in touch with the larger religious publishing houses. Getting acquainted with others is one of the League of Youth objectives!

The Devotional Program.

1. Aims:

- (a) To know God as Father.
- (b) Training in worship.
- (c) The development of

Reverence.

Gratitude.

Faith.

Good will.

Loyalty.

Cooperation.

2. Personal devotion. It may include prayer, Bible study, meditation, music, song, art, nature study, etc. It is run through the class program.

3. Social worship. It may include the same activities as under personal devotions but interpreted in the light of social relationships, rendering a new vision, a strengthened faith and a concentration of spiritual energy. It is run through the department and league worship programs. Song services, scripture readings, responses, talks and special music, prayers of the church, all find their place in the curriculum. Participation in family devotions, league and church worship and communion services, etc., are emphasized.

4. Method.

Training the Devotional Life, L. A. Weigle and H. H. Tweedy.
Manual for Training in Worship, Hugh Hartshorne.

The Book of Worship of the Church School, Hugh Hartshorne.
Stories for Worship and How to Follow Them Up, Hugh Hartshorne.

The Meaning of Prayer, H. E. Fosdick.

The Training of the Devotional Life, Minnie E. Kennedy and Minna M. Meyer.

5. Materials.

The Temple: A Book of Prayer, W. E. Orchard.

Story-Worship Programs for the Church School Year, Jay Stowell.

Psalms of the Social Life, C. B. McAfee.

Prayers of the Social Awakening, Walter Rauschenbusch.

A Chain of Prayers Across the Ages, S. F. Fox (out of print).

The Daily Altar, H. L. Willett and C. C. Morrison.

What Men Live By, R. C. Cabot.

Enrichment of Prayer, D. R. Porter.

Christ in Everyday Life, E. I. Bosworth.

Hymnal for American Youth, H. A. Smith.

Worship and Song, B. S. Winchester and Grace W. Conant.

The Study Program.

1. Aims:

- (a) To know reality.
- (b) To understand the life and teachings of Jesus.
- (c) To develop Christian attitudes.

(d) To solve our problems by the principles of Jesus.

2. Personal religious instruction through the classes. Personal attitudes, problems, development, etc. "What must I do?"

3. Social religious instruction through the departments. Social attitudes, problems, development. "Am I my brother's keeper?"

4. Method.

New Standard Teacher Training Course: Third-Year Specialization Texts:*

For Teachers of Intermediates

Community Forces for Religious Education, G. W. Fiske.

The Psychology of Early Adolescence, E. Leigh Mudge.

Organization and Administration of the Intermediate Department, Hugh H. Harris.

For Teachers of Seniors

Community Forces for Religious Education, G. W. Fiske.

Psychology of Middle Adolescence, Mary E. Moxcey.

For Teachers of Young People

Psychology of Later Adolescence, E. Leigh Mudge.

General Units on Adolescence

Young People Organized for Religious Education, Cynthia P. Maus.

Young People's Manual; A Handbook for Young People's Work in the Local Church, prepared by the National Young People's Board of the Religious Education Council of Canada.

Learning and Teaching, Harold J. Sheridan and G. C. White.

Organizing the Church School, H. F. Cope.

Youth and the Church, Cynthia P. Maus.

Handbook for Workers with Young People, J. V. Thompson.

How to Teach Religion, G. H. Betts.

Project Method in Education, Stevenson.

The Project Method, W. H. Kilpatrick.

Teaching Adolescents in the Church School, E. L. Shaver.

The Project Principle in Religious Education, E. L. Shaver.

5. Materials.

Intermediate Department (Junior High)

International Graded Lessons.

Making Life Count, E. C. Foster.

Jesus' Ideals of Living, G. W. Fiske.

Many Sided David, P. E. Howard.

* Other books in this series in preparation.

Christian Certainties, Robert E. Brown and Leslie H. Perdriau.
How Jesus Met Life Questions, H. S. Elliott.
Lives Worth Living, E. C. Peabody.

Senior Department (High School)

The Manhood of the Master, H. E. Fosdick.
Christ in Everyday Life, E. I. Bosworth.
Christianizing Community Life, Harry F. Ward and Richard H. Edwards.
The Faith of Mankind, E. D. Soper.
A Challenge to Life Service, F. M. Harris and J. C. Robbins.
Meeting the Master, O. S. Davis.
A Life at Its Best, R. H. Edwards and Ethel Cutler.
Meaning of Service, H. E. Fosdick.
Thirty Studies About Jesus, E. I. Bosworth.
Student Standards of Action, H. S. Elliott and Ethel Cutler.
Talks to Young People on Ethics, C. H. Wilson and Edwin Fairley.

Young People's Department (College and Business)

Meaning of Faith, H. E. Fosdick.
The Social Principles of Jesus, Walter Rauschenbusch.
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Christianity and Economic Problems, edited by Kirby Page.
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By an Unknown Disciple.
Jesus of History, T. R. Glover.
The Mind in the Making, J. H. Robinson.
The Reconstruction of Religion, C. A. Ellwood.
Men, Women and God, A. H. Gray.
The Acquisitive Society, R. H. Tawney.

The Recreational Program.

1. Aims:

- (a) To secure a Christian philosophy of play.
- (b) To further the physical and social development of life.
- (c) To build an adequate recreational and social life.
- (d) Training in recreational and social activities.

2. Class program includes small group activities such as aquatics, acrobatic work, basket-ball, volley ball, tennis, glee club, dramatics, nature study, competitive games and activities. Hobbies such as stamp, coin, souvenirs from missions, handwork, scroll saw work, scrap-books, etc., Hi Y, Pioneer

and Comrade, Girl Reserve, Camp Fire and other organized activities.

3. Department and league programs. Track meets, carnivals, picnics, water sports, musicals, dramatics, League games of baseball, basket-ball, volley ball, tennis, hockey, etc.

4. Method.

A Philosophy of Play, L. H. Gulick.

Camping and Outing Activities, F. H. Cheley and G. C. Baker.

Keeping in Condition, H. H. Moore.

Morals and Morale, L. H. Gulick.

Social Activities for Men and Boys, A. M. Chesley.

The Dramatic Instinct in Religious Education, T. W. Galloway.

Christianity and Amusements, R. H. Edwards.

Recreation and the Church, H. W. Gates.

The Teaching of Play, Bowan.

5. Materials.

The Ice Breaker, E. Geister.

It is to Laugh, E. Geister.

A Handbook of Games and Programs, W. R. LaPorte.

Games, J. H. Bancroft.

Social Games and Group Dances, Elson and Trilling.

Book of Woodcraft and Indian Lore, E. S. Thompson.

Outdoor Games and Sports, Metler.

Play and Recreation in the Open Country, H. S. Curtis.

The Service Program.

1. Aims:

- (a) To understand the meaning of service.
- (b) Training for local church activities.
- (c) A useful life in the community.
- (d) Intelligent participation in the world work.

2. The Class service program. This should be graded and run in connection with the study program. Frank discussions on the meaning of service, methods of service and service activities should form attitudes toward the usefulness of life. The work of Old and New Testament characters, leaders of the Christian movement and present-day leadership afford rich material for study. Present-day problems such as the eight-hour day, health and accident insurance,

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- (a) To understand the meaning of service.
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- (d) Intelligent participation in the world work.

2. The Class service program. This should be graded and run in connection with the study program. Frank discussions on the meaning of service, methods of service and service activities should form attitudes toward the usefulness of life. The work of Old and New Testament characters, leaders of the Christian movement and present-day leadership afford rich material for study. Present-day problems such as the eight-hour day, health and accident insurance,

minimum wage, pension funds, Red Cross and missions should be discussed. Practical service activities in the church, home, community and for missions may be carried on in connection with the subjects studied.

3. Departmental and league service programs. These should necessarily take the form of larger service activities which will engage all or a large number of the class groups in a department or league. Community activities, missionary and social service projects, citizenship and world service all come under this program.

4. Method.

Meaning of Service, H. E. Fosdick.

What Men Live By, R. C. Cabot.

Principles of Christian Service, H. F. Cope.

Religious Education in the Family, H. F. Cope.

The Revolt of Youth, Stanley High.

The Church and the Community, R. E. Diffendorfer.

Social Work in the Churches, A. E. Holt.

5. Service projects.

Young People's Manual. (See book list under the *Study Program*.)

Girl Reserve Hand Book, Y. W. C. A.

Handbook for Pioneers, Y. M. C. A.

Handbook for Comrades, Y. M. C. A.

Graded Social Service in the Sunday School, W. N. Hutchins.

Projects in World Friendship, J. L. Lobingier.

Publications of Denominational Missionary and Social Service Boards.

A single well-planned program for the young people of the church is definite, graded and gives all a well rounded view of life, adequate instruction and purposeful activities. It involves less leadership, fewer meetings and of course less materials than with the more customary and somewhat haphazard planning. Place a unified program beside the customary competing and duplicating programs of the two or more organizations now in the church and one will find about the same reduction in surplus program as in organization.

CHAPTER VIII

ADMINISTRATION AND EQUIPMENT

The administration of the League of Youth program is simplified because of the definite groupings of the young people into classes and departments and the commission form of organization running through each. Every individual has a definite task and position in the League of Youth program through the class group. Every age group is directed by its own carefully selected leaders as is the league itself. Each group has an adult leader who may teach or counsel as is necessary. The whole is under the direction of the church committee on religious education and finds its place as a live, well organized division of the church. The program being inclusive and elastic, based upon the problem discussion, project method of teaching permits the greatest adaptability and comprehensiveness of interests. There is no need for reorganization or changing of the complete curricula when new ideas are evident, or new methods or materials are to be tried. Each group works upon the assumption that its function is to discover and make use of just such things.

Counselors' Meetings.

Counselors' meetings should be held regularly. They may be held on one of the open periods on a "church night" once a month, giving part of the time to the discussion of the league program and the rest to department and class problems. In large churches each department counselor may meet with his class leaders (teachers) for the department discussion period and all class leaders (teachers) and department counselors may assemble later with the League of Youth counselor to discuss the common program.

In churches running a complete departmental program on a "church night" the counselors may meet for a dinner conference. The meetings should be varied in program and constructive in character. The time may be divided between policies, problems and program, but some time should be given for common study. Such a book as E. L. Shaver's *Teaching Adolescents in the Church School*, which is an excellent course of teacher training, based upon the project method, may be used in this way.

Associate Leaders.

The League of Youth program develops leadership. In the older high-school and college ages certain assigned leadership activity is given to each student. He becomes the associate leader of a class group and assists the leader (teacher) in project work, midweek activities and other parts of the program. Hikes, trips, handwork, coaching in debates, research and survey work, story telling, coaching in dramatics; all these things may be led by older young people who are usually keenly interested in doing these things and who will acquire in this way actual practice in leadership training.

The Work of the Secretaries.

The business of the League is taken care of by the secretaries of the class, department and League program commissions. Enrolment, finances, correspondence and minutes of business meetings come under the secretary's care.

The League program commission secretary is in direct touch with the church secretary and treasurer, and the business officers of other organizations such as the church school or missionary society, if they operate separately from the church organization. He obtains quick action upon any matter by simply calling the department secretaries together. For instance, a change in the taking of the enrolment and

finances is decided upon. The League secretary meets the three departmental secretaries at the beginning of the Sunday morning session, discusses the matter with them, and they in turn pass the word along to the class secretaries, and the new program is put into effect at once. Each group commences upon the new schedule immediately.

It has been found that one person acting in the capacity of an executive secretary in charge of all details is better than dividing the responsibility. And with the use of small groupings of ten in the classes and a single business system with a unified budget, the work is not too heavy for any one individual.

A Unified Budget.

There is a unified budget for the League, each department and class accepting its proportionate share. Many churches now have a unified budget for all activities and in that case the League simply accepts its share. Where the church home expenses, benevolence, church school and the appeals of the many societies and extra-church organizations are considered separately, each must receive a designated amount. At the beginning of each year a budget for the League should be made, taking care of the program of the departments and classes as well as the general league program. The budget should include the expenses of operating the program, community interests and the League's share of the church local expenses and the benevolent and missionary contributions. When the total is accepted, each department and class assumes its share and by weekly or monthly pledges or other special means raises the amount.

By using a budget the expenditures of the League are kept well in hand and the practice becomes good training. The interests of the League are as broad as its program and many different types of activity are represented in the budget. Care is taken, however,

that a proper scale of values is used in making up the budget, that the major part of the year's appropriation does not go for a single cause or for those not worth while.

Records.

Records of the League of Youth are kept in loose-leaf notebooks by the secretaries. Usually a standard size is selected and purchased by the League or the individual secretaries. This enables a uniform system of records to be kept throughout the League. Mimeographed or printed instructions, record blanks, survey blanks, program material, etc., may be distributed quickly by this method. Each year the content of the books is placed in a large holder in the League library as a permanent record of the League activities.

An enrolment record which contains useful information regarding the student is taken.

Permanent Record Card League of Youth

Name		
Address		
Age	Birthday	Phone
Public School Grade		
Parents' Names		
Church Member?		Associate?
Class		
Department		
Interests		
Religious Education		
Remarks		

The enrolment is taken by the League counselor or some one placed in charge of this work by the League counselor or the church committee on religious education. This work is more than taking the name and address of the student. The necessary knowledge of the mental and physical development, the home, school and community background, the special interests, and particularly the previous religious

training of the individual, upon which to base a correct judgment for placement in class and department, is secured. Information as to the needs of the students, and necessary program and equipment, is secured for the League program commission and the church committee on religious education in this way. In large churches, some one, possibly a public-school teacher, familiar with record taking for educational purposes may be secured for the task. In small churches, the League counselor usually does it, as it enables him to keep in touch with all the members of the League.

A sample quarterly report blank is shown on page 74.

The records are made out by the class leader (teacher). The attendance is checked, the word L placed in the column if the student is tardy. Participation in the program is marked monthly and the grade of work either monthly or quarterly. A copy may be given to the student or the parents, if desired, but the chief value of the record lies in the information it reveals regarding the effectiveness of the program. The department counselors should check up the records monthly and the League counselor quarterly. A participation standard based upon individual and class participation in the program may be worked out, but the living of a well-rounded, purposeful life is emphasized, rather than the winning of points upon a program.

While accurate information regarding the student participation in the program and general progress is valuable to the leaders, the gathering of it is carried on as quietly as possible. Program commissions and counselors are always ready to check up on their activities, but are unwilling to let the machinery take the place of the program itself. A permanent record card and a quarterly report blank suffice to indicate the status and progress of the members of the class.

LEAGUE OF YOUTH

Quarterly Report

Class _____ Department _____ Quarter _____

Name _____ Age _____ School Grade _____

Address _____ Phone _____

Mo.	Week	Attendance	Participation	Grade of Work
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		Session			Devo- tional	Study	Rec- rea- tion	Serv- ice	
		Sun- day	Mid- week	Spe- cial					
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									
11.									
12.									
13.									

L — in attendance column means Late.
 E — Excellent.
 G — Good.

F — Fair.
 P — Poor.

League of Youth Library.

The League of Youth library contains not only reference books on religious education, but is a depository of the class, department and League records, survey activities, project materials and other useful data in connection with the program. It is kept by the League secretary or some one appointed by the League program commission and each department and each class may have a part in its making and upkeep. It is surprising how quickly a library will grow when each class is contributing material during the year. A class of boys may build the library shelving (as a service project), another may make museum cases, other classes contribute books, missionary education exhibits, scrap-books on poster work, indoor and outdoor games, service and study projects and program materials. Semiannually an exhibit of the various materials used by the League of Youth may be exhibited in connection with a League social evening.

Standard religious education books upon administration and organization, teaching, story telling, dramatics, handwork, study projects, recreational, social and service activities, program making and a certain number of well chosen volumes of biography, fiction, church history and missions may be gathered. The church should invest some money in its library each year and the League of Youth section of it should receive its share. Using this as a nucleus the young people will soon develop a working library of their own.

Class Room Equipment.

Each class should have a room of its own for Sunday and midweek activities, if possible, and should decorate and take care of it. Suitable pictures, a blackboard, portable maps and materials for handwork are necessary. Much of the equipment can be and should be made by the classes them-

selves as they develop their program. A catalogue from some publishing house will suggest many things which a class can purchase or make at a small cost. The League of Youth makes the best of its local situation, no matter how poor it is, by building a home for itself worthy to be considered a part of a Christian social order.

Forum Rooms.

Rooms for department forum and social activities are more difficult to secure, if they are not provided for in the building arrangements. Many rooms now available, however, could be made pleasant and useful by redecorating them, changing the arrangement and if necessary putting in a partition or two. One league screened off a section of a basement and with draperies, a gas log, piano and chairs made a very cheerful forum and social room. Another rented a small house next door, used the rooms for classes in the morning and the largest for its forum in the evening. Another built a club house of its own, still another made the first payment upon a lot and challenged the rest of the church to build an adequate plant. Several have so demonstrated the use of class and department rooms that the plans for new buildings have carried modern equipment throughout. The young people can usually secure the kind of equipment they are willing to work for.

CHAPTER IX

FELLOWSHIP

The League of Youth is a fellowship of the Christian young people to work out a Christian way of living and to build, if possible, a Christian social order. The emphasis upon fellowship meetings is therefore great, particularly in those situations where it has been difficult to maintain a spirit of friendliness. The building up of the right atmosphere among the young people in the local church, the attempt to practice friendliness with non-Christian or unchurched groups, the finding of common ground for interracial and interdenominational group meetings are all part of the definite program of fellowship of the League of Youth.

Fellowship in the Local Church.

The class, department and league sessions have already been discussed in detail. The larger purpose of a fellowship in the Christian youth movement with its work of social religious education should be dominant in them. The League of Youth program fails if it does not attempt to solve the problem of fellowship in its own church and community.

Community Fellowship.

The League of Youth program is particularly successful in community church work. In a community where there is but one church, it provides a program, comprehensive yet adaptable, for all the young people of the community. Inasmuch as it may be a fellowship without sectarian discrimination young people of all denominations find in it a common ground of interest and activity. All of the organizations from which they come carry on some phase of the program and with the emphasis upon building a

Christian way of living and a useful community life, the young people soon find themselves entering into it enthusiastically. It becomes their program, as it should, and their work to do, regardless of background or former church affiliation.

With the emphasis upon a way of living, small group work and informal activities, many isolated or indifferent groups of young people may be reached. Racial, industrial, or social groups may form a league and affiliate with the rest. Churches are forming League of Youth centers in isolated districts or among groups not easily assimilated into the present church program.

In small towns where rival church factions have made a healthy spirit of fellowship impossible, the League of Youth program comes like a breath of fresh air. The Christian youth movement may be carried out regardless of denominational rivalry and where the young people of the communities have seen the sincere motives of fellowship and community service of the leagues, they have been glad to cooperate as far as possible. Fellowship meetings with dinners, recreation and addresses upon the common ideals and work of the youth of the church are held from time to time and all the young people of the community invited. Where possible an all-community educational and service program is undertaken, and special days such as Easter, Thanksgiving and New Year's are held with suitable programs.

Denominational Fellowship.

Following the principle of a unified program in the local church, a single program within the denomination is the natural sequence.

1. **District Meetings.** Fellowship meetings are held occasionally in natural groupings of churches such as in districts of six or eight churches. A monthly or quarterly meeting with dinners, social hours, addresses, dramatics or promotion of some

phase of the program and denominational interests may be carried on.

2. Two-Day Meetings. Longer, two-day meetings may be held in larger districts or conferences, for fellowship and promotion activities. The following program is suggestive of what may be accomplished in such a meeting.

Conference Young People's Fellowship Meeting
(November 23 and 24, 1923)

Mt. Hollywood Church, Los Angeles

Friday, November 23.

- | | |
|----------------|---|
| 5.00—6.00 P.M. | Social Hour, Mt. Hollywood young people hosts. |
| 6.30—7.30 " | Dinner (Church table groupings, yells, songs, orchestra and good eats!). |
| 7.30—9.00 " | League of Youth Session.
Sing.
The Spirit of Youth (address).
Objectives of a Youth Movement (address).
The Will to Serve. (Three-minute talks by representative young people.)
Devotions. |

Saturday, November 24. Forum Session.

- | | |
|-----------------|---|
| 8.00— 8.15 A.M. | Devotions—led by pastor of the entertaining church. |
| 8.15— 9.00 " | The Devotional Life. |
| 9.00— 9.45 " | The Study Program. |
| 9.45—10.00 " | Recess. |
| 10.00—10.45 " | The Recreational Life. |
| 10.45—11.00 " | The Service Program. |
| 11.30—12.30 " | Lunch (served in the church). |
| 12.30 | Leave for Claremont to attend annual Pomona-Occidental football game. |

The program was arranged by the conference program commission,* the chairman presiding. Special addresses on the general ideals and work of the youth movement were given on Friday evening and a

*The conference program commission is a commission of the committee on education of the Southern California Congregational Conference, and is organized with a chairman, secretary and commissioners on devotion, study, recreation and service. The conference director of religious education is a member *ex-officio*. This commission cooperates with the local church (League of Youth) commissions in furnishing helps and materials, issuing a monthly bulletin, and in arranging conferences, rallies, etc.

discussion of the fourfold program was led by the conference program commissioners Saturday morning. The devotional element was the climax of the Friday evening session and the beginning of the Saturday morning hour. The social hour, dinner and pilgrimage to the annual football game made an excellent recreational program.

The young people were entertained upon the Harvard plan by three cooperating churches and other meals were served at cost. Reservations were sent in advance for meals, lodging, garage, football ticket and seat in auto to Claremont. No registration fee was charged.

3. A Seven-Day Annual Conference. A seven-day conference may be seen in the program of the Fifth Annual Congregational Young People's Conference, held at Pomona College, Claremont, California, June 30-July 7, 1924.

Daily Schedule

6.30 A.M.	Rising Bell.
7.00 "	Setting-up Exercises.
7.10 "	Breakfast.
8.10 "	Worship.
8.30 "	Methods Courses.
	Effective methods for young people's work in the local church. Eight classes of graded program building led by specialists in young people's work.
9.20 "	Meaning of Religion.
	Two discussion courses for high-school and college groups.
10.10 "	Half-hour recess.
10.40 "	Missions and Social Service. Eight courses in the world-wide program of the church, led by outstanding leaders.
	1. The Christian Movement and the History of Congregationalism.
	2. The Youth Movement.
	3. Young People and World Peace.
	4. Science and Religion.
	5. How We Got Our Bible.
	6. The Church and Industry.
	7. California Immigrant Problems.
	8. China and the World Program of the Church.

- 11.30 A. M. Vocational Guidance. A course on "The Choice of a Life Work" for high-school students, and one on "My Vocation as a Christian Service" for college and business young people.
- 12.30 P.M. Luncheon and announcements.
- 1.30 " Directed rest and relaxation.
- 3.00 " Directed recreation for all.
- 5.45 " Dinner.
- 7.00 " Forum Session on world problems.
- 8.00 " Popular entertainments.
- 9.30 " Dormitory group devotions.
- 10.00 " Lights out.

The young people were divided into table groups of nine each, representing different churches, and a faculty member. These groups composed the basic organization for the conference program work. A record of participation in the conference work was kept and a cup awarded to the church having the highest standing. The work was based upon the four-fold program and graded for the age groups. The discussion-project method of teaching was employed throughout and the conference program itself was planned as a project, "How to live the Christian life for a week."

It was a week of rare fun, intimate comradeship, and planning for the next year's work. In such a conference as this the youth movement may be seen at its best. Swimming, hiking, games, stunts, dramatics, and social hours make up the recreational program. Classes on methods, and special interests; forum discussions on world issues, stirring addresses on the youth movement make the program rich and interesting. The worship programs, the evening group devotions, the spirit of comradeship in a great cause, "The Youth of the Church Leagued to Build a Christian World," and the Sunday afternoon communion service inspire and deepen the devotional life and enrich comradeship. The test of the conference, however, is the spirit of service generated and the practical training given to put the program into operation in the local church and home community.

Everything considered, these seven-day conferences seem to be the most satisfactory fellowship meetings yet developed.

Interdenominational Fellowship.

One of the greatest needs of our time is to find a basis of fellowship for Christian young people regardless of denominational affiliation. With the young people recruited into a myriad number of organizations with their special interests and particular qualifications for membership, there has been little life in common emphasized among them. And because of the various tangents taken, there has been no adequate procedure to bring them together. One would scarcely think of a natural drift into a fellowship by such organizations as the Christian Endeavor, B. Y. P. U., Epworth League, Lend-a-Hand Club, Loyal Sons, Loyal Daughters, King's Sons and Daughters, The Brotherhood of Saint Andrew and Philip, and The Keystone League. Get them together in a public meeting and one would be at a loss to find from the various programs of each enough common ground to make an enjoyable program for the evening. While they are striving for much the same ends, the differences in terminology, methods, services, etc., would baffle the comprehension of the average young person. Yet all the young people represented at the meeting probably would attend the same high school, and could easily spend the evening pleasantly discussing their common school life.

The League of Youth program brings a comprehensive religious life to the young people of the churches and provides a program of common ground of worship, study, recreation and service upon which all Christian young people can enter. And they can enter heartily into it because it may be their own denominational program, interpreted in familiar phraseology, as well as offering common ground for interdenominational fellowship. They can even use

the League of Youth program and keep their old names and organizations if they desire, and find a rich fellowship with other young people.

Interdenominational fellowship meetings to which all young people are invited are held and a program of entertainment, addresses upon youth movement ideals, the work of the young people of the church, present-day world issues and practical community service are given. Surveys, service projects, recreational activities, plays, pageants, seasonal programs and a host of other activities may be carried on in a community program.

An excellent program for an interdenominational fellowship meeting is a dinner with tables for the various organizations, a program of music, readings or stunts by the young people of the various churches and an address on a theme of interest to all by a well known young people's leader. Following such an introductory meeting others with a community service program may be introduced.

Cooperation with Extra-Church Organizations.

While the possibilities of interdenominational fellowship upon a program which is similar to those of the various young people's organizations in a local community is readily seen, the problem of the relationship of a unified program within the local church to extra-church organizations should be kept clearly in mind. Does a unified program mean the death of the work carried on by the national and international societies which have local organizations within the church? If there is but one organization, how will this special interest be carried on? What about delegates to the numerous conventions, support of the work, etc.?

In the first place there is a growing conviction upon the part of both young people and religious educators that the young people in the local church are not a field for the propaganda, organization and

service activities of outside organizations, no matter how worthy their purposes. They are a part of the church with its program of Christian nurture, living and service. And as part of the local church, they have their rights, privileges and responsibilities, and an adequate program should be built to meet their needs.

Now there is a difference between giving information, plans and program material to young people in a local church and recruiting them into an organization not under the jurisdiction of that church, and using that local organization to further the ends of the outside organization. The unified program insists upon the local autonomy of the young people of the church and gives them an opportunity to work out their own program.

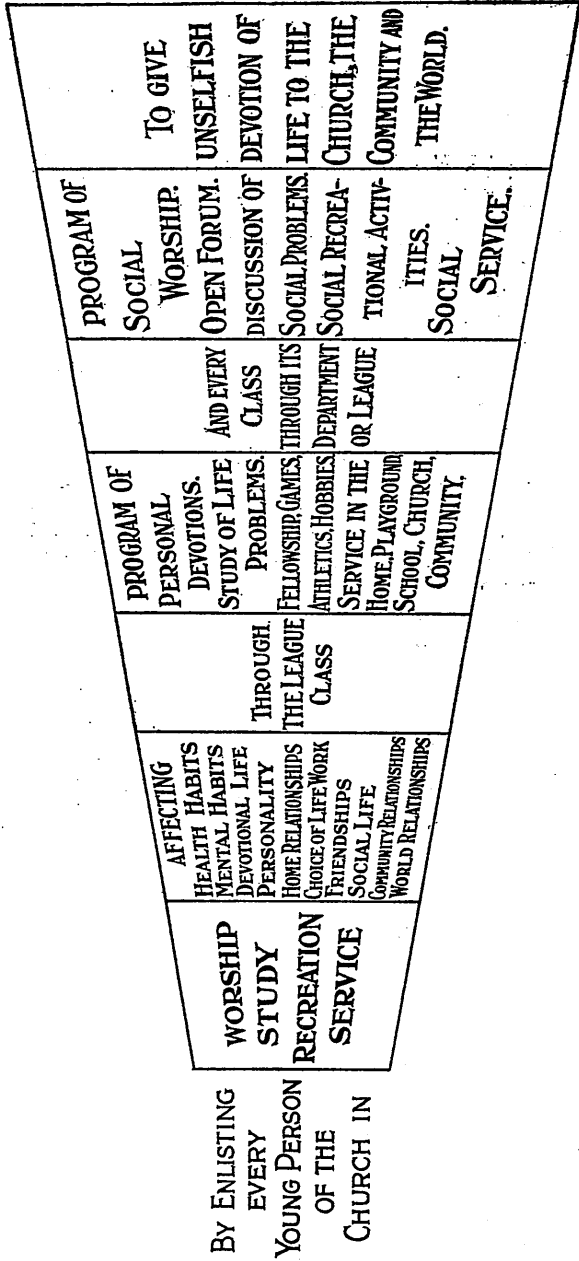
Recognizing this principle, however, there is no reason why there should not be the closest cooperation between the local church and extra-church organizations to the advantage of both. The information, plans, methods, program materials and suggested service projects may come to the League of Youth as well as to local "societies" and should receive the attention and use which their worth commands. The League of Youth secretary should keep in touch with the various extra-church organizations and can quickly give information to either the young people or the organization. Delegates should be appointed to attend the various conventions and the work of these organizations considered as a part of the service program of the league. Those worthy of support financially should receive a proportionate amount of the benevolence budget. There is no reason why any worthy work now being carried on by the young people should not be continued, and every reason why this work and much more should be accomplished more quickly and thoroughly. The League of Youth program gets "all the young people behind the complete program of the church" and has

the entire support of the rest of the church and the combined strength of the young people to put it through.

On the other hand, the resources of the young people will not be dissipated in one activity, their programs will be broad and their responsibilities those of the church itself. For these reasons the League of Youth program has commended itself to the young people and to adult leaders alike. Extra-church organizations who have seen the possibilities of working with a united group of young people, launched upon a vigorous worth-while program, have rejoiced in the movement and have cooperated gladly with it, because it means much from the standpoint of the young people, the local church and the future of the causes which their own organizations represent.

GRAPH OF A LEAGUE OF YOUTH PROGRAM

"The young people of the church at work on a common program of Christian living and service."



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